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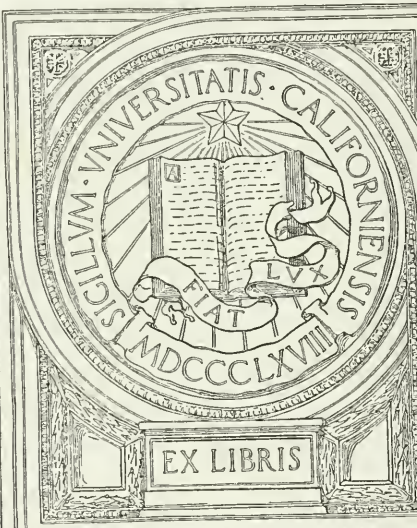

THE

WORKS

Of the REVEREND

WILLIAM LAW, M.A.,

Sometime Fellow of *Emmanuel* College, *Cambridge.*

In Nine Volumes.

Volume VIII.

I. The Spirit of Love.

II. A Short Confutation of Dr. Warburton's Defence.

III. Of Justification by Faith and Works.

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THE SPIRIT OF LOVE.

PART the FIRST.

In a LETTER *to a Friend.*

By *WILLIAM LAW*, M. A.

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THE SPIRIT OF LOVE.

My Dear Friend,

YOU had no Occasion to make any Apology for the Manner of your Letter to me; for though you very well know, that I have as utter an Aversion to waste my Time and Thoughts in Matters of Theological Debate, as in any Contentions merely of a worldly Nature, as knowing that the former are generally as much, if not more hurtful to the Heart of Man, than the latter, yet as your Objections rather tend to stir up the Powers of Love, than the Wrangle of a rational Debate, I consider them only as Motives and Occasions of edifying both you and myself with the Truth, the Power, and Divine Blessedness of the *Spirit* of *Love*.

You say, 'There is nothing in all my Writings that has more 'affected you than that Spirit of Love that breathes in them; 'and that you wish for nothing so much, as to have a *living* '*Sensibility* of the Power, Life, and Religion of Love. But you 'have these two Objections often rising in your Mind: *First*, 'That this Doctrine of pure and universal Love may be too 'refined and imaginary, because you find, that however you like 'it, yet you cannot attain to it, or overcome all That in your 'Nature which is contrary to it, do what you can; and so are 'only able to be an Admirer of that Love which you cannot lay 'hold of. *Secondly*, Because you find so much said in Scripture 'of a *Righteousness* and *Justice*, a *Wrath* and *Vengeance* of God, 'that must be *atoned* and *satisfied*, *&c.*, that though you are in 'Love with that Description of the Deity which I have given, as 'a Being that is *all Love*, yet you have some Doubt whether the 'Scripture will allow of it.'

Thus stand your Objections, which will fall into nothing as soon as you look at them from a right Point of View: Which will then be, as soon as you have found the true Ground of the Nature, Power, and Necessity of the blessed Spirit of Love.

Now the Spirit of Love has this Original. God, as considered in himself, in his holy Being before anything is brought forth by him, or out of him, is only an *eternal Will to all Goodness*. This is the *one eternal immutable* God, that from Eternity to Eternity changes not, that can be neither more nor less, nor anything else, but an *eternal Will to all the Goodness* that is in himself, and can come from him. The Creation of ever so many Worlds or Systems of Creatures adds nothing to, nor takes any-

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thing from, this immutable God : He always was, and always will be, the same *immutable Will to all Goodness.* So that as certainly as he is the Creator, so certainly he is the Blesser of every created Thing, and can give *nothing* but Blessing, Goodness, and Happiness from himself, because he has *in himself* nothing else to give. It is much more possible for the Sun to give forth Darkness, than for God to do, or be, or give forth anything but Blessing and Goodness. Now this is the *Ground and Original* of the Spirit of Love in the Creature, it is and must be a *Will to all Goodness ;* and you have not the *Spirit of Love* till you have this Will to all Goodness, at all Times, and on all Occasions. You may indeed do many Works of Love, and delight in them, especially at such Times as they are not inconvenient to you, or contradictory to your State, or Temper, or Occurrences in Life. But the Spirit of Love is not in you, till it is the Spirit of your Life, till you live *freely, willingly, and universally* according to it. For every Spirit acts with Freedom and Universality, according to what it is. It needs no Command to live its *own Life*, or be what it is, no more than you need bid Wrath be wrathful. And therefore when *Love* is the Spirit of your Life, it will have the *Freedom* and *Universality* of a Spirit ; it will always live and work in Love, not because of *This* or *That, Here* or *There*, but because the Spirit of Love can only love, wherever it is, or goes, or whatever is done to it. As the *Sparks* know no Motion but that of flying upwards, whether it be in the Darkness of the Night, or in the Light of the Day, so the Spirit of Love is always in the same Course ; it knows no Difference of Time, Place, or Persons ; but whether it *gives*, or *forgives, bears* or *forbears*, it is equally doing its own delightful Work, equally blessed from itself. For the Spirit of Love, wherever it is, is its own Blessing and Happiness, because it is the *Truth* and *Reality* of God in the Soul, and therefore is in the same Joy of Life, and is the same Good to itself, everywhere, and on every Occasion.*

Oh! Sir, would you know the Blessing of all Blessings, it is this *God of Love* dwelling in your Soul, and killing every Root of Bitterness, which is the Pain and Torment of every earthly selfish Love. For all Wants are satisfied, all Disorders of Nature are removed, no Life is any longer a Burden, every Day is a Day of Peace, everything you meet becomes a Help to you, because everything you see or do is all done in the sweet gentle Element of Love. For as Love has no By-Ends, wills nothing but its *own Increase*, so everything is as Oil to its Flame ; it

* *Spirit of Love*, Second Part, page 177.

must have that which it wills, and cannot be disappointed, because everything naturally helps it to live in its *own Way*, and to bring forth its *own Work*. The Spirit of Love does not want to be rewarded, honoured, or esteemed; its only Desire is to propagate itself, and become the Blessing and Happiness of everything that wants it. And therefore it meets Wrath, and Evil, and Hatred, and Opposition, with the same *one Will*, as the Light meets the Darkness, only to overcome it with all its Blessings. Did you want to avoid the Wrath and Ill-will, or to gain the Favour of any Persons, you might easily miss of your Ends; but if you have no Will but to *all Goodness*, everything you meet, be it what it will, must be forced to be assistant to you. For the Wrath of an Enemy, the Treachery of a Friend, and every other Evil, only helps the Spirit of Love to be more triumphant, to live its *own Life*, and find all its own Blessings in an higher Degree. Whether therefore you consider *Perfection*, or *Happiness*, it is all included in the Spirit of Love, and must be so, for this Reason, because the infinitely perfect and happy God is mere Love, an *unchangeable Will to all Goodness;* and therefore every Creature must be corrupt and unhappy, so far as it is led by any other Will than the *one Will to all Goodness*. Thus you see the Ground, the Nature, and Perfection of the Spirit of Love. Let me now, in a Word or two, show you the Necessity of it: Now the Necessity is absolute and unchangeable. No Creature can be a Child of God, but because the Goodness of God is in it; nor can it have any Union or Communion with the Goodness of the Deity, till its Life is a Spirit of Love. This is the one only Band of Union betwixt God and the Creature. All besides this, or that is not this, call it by what Name you will, is only so much Error, Fiction, Impurity, and Corruption, got into the Creature, and must of all Necessity be entirely separated from it, before it can have that Purity and Holiness which alone can see God, or find the Divine Life. For as God is an *immutable Will* to all Goodness, so the Divine Will can unite or work with no creaturely Will, but that which wills with him only that which is good. Here the Necessity is absolute: nothing will do instead of this Will; all Contrivances of Holiness, all Forms of religious Piety, signify nothing, without this *Will to all Goodness*. For as the Will to all Goodness is the *whole Nature* of God, so it must be the *whole Nature* of every Service or Religion that can be acceptable to him. For nothing serves God, or worships and adores him, but that which wills and works with him. For God can delight in nothing but his *own Will*, and his *own Spirit*, because all Goodness is included in it, and can be nowhere else. And therefore every-

thing that follows an *own Will*, or an *own Spirit*, forsakes the *one Will* to all Goodness, and whilst it does so, has no Capacity for the Light and Spirit of God. The Necessity therefore of *the Spirit of Love* is what God himself cannot dispense with in the Creature, any more than he can deny himself, or act contrary to his own holy Being. But as it was his *Will to all Goodness* that brought forth Angels and the Spirits of Men, so he can will nothing in their Existence, but that they should live and work, and manifest that *same Spirit* of Love and Goodness which brought them into Being. Everything therefore but the *Will* and *Life* of Goodness is an *Apostasy* in the Creature, and is Rebellion against the *whole Nature* of God.

There is no Peace, nor ever can be, for the Soul of Man, but in the Purity and Perfection of its first-created Nature ; nor can it have its Purity and Perfection in any other Way, than in and by the *Spirit of Love*. For as Love is the God that created all Things, so Love is the Purity, the Perfection, and Blessing of all created Things; and nothing can live in God but as it lives in Love. Look at every Vice, Pain, and Disorder in human Nature, it is in itself nothing else but the Spirit of the Creature turned from the *Universality* of Love to some *self-seeking*, or *own Will* in created Things. So that Love alone is, and only can be, the Cure of every Evil; and he that lives in the Purity of Love is risen out of the Power of Evil into the Freedom of the one Spirit of Heaven. The *Schools* have given us very accurate Definitions of every Vice, whether it be Covetousness, Pride, Wrath, Envy, *&c.*, and shown us how to conceive them, as *notionally* distinguished from one another. But the Christian has a much shorter Way of knowing their Nature and Power, and what they all are, and do, in and to himself. For call them by what Names you will, or distinguish them with ever so much Exactness, they are all, separately and jointly, just that *same one* Thing, and do all that *same one Work*, as the Scribes, the Pharisees, Hypocrites, and Rabble of the *Jews*, who crucified Christ, were all but *one and the same Thing*, and all did *one and the same Work*, however different they were in outward Names. If you would therefore have a true Sense of the Nature, and Power of Pride, Wrath, Covetousness, Envy, *&c.*, they are in their whole Nature nothing else but the *Murderers* and *Crucifiers* of the true Christ of God; not as the High-Priests did, many hundred Years ago, nailing his outward Humanity to an outward Cross, but crucifying afresh the Son of God, the holy *Immanuel*, who is the Christ that every Man crucifies, as often as he gives way to Wrath, Pride, Envy, or Covetousness, *&c.* For every Temper or Passion that is contrary to the new Birth of Christ, and keeps the holy *Immanuel* from coming to Life *in the*

Soul, is in the strictest Truth of the Words a *Murderer* and *Killer* of the Lord of Life. And where Pride, and Envy, and Hatred, *&c.*, are suffered to live, there the same Thing is done as when Christ was killed, and *Barrabas* was saved alive. The Christ of God was not then first crucified when the *Jews* brought him to the Cross ; but *Adam* and *Eve* were his first real Murderers ; for the Death which happened to them, in the Day that they did eat of the earthly Tree, was the Death of the Christ of God, or the Divine Life in their Souls. For Christ had never come into the World as a Second *Adam* to redeem it, had he not been originally the *Life*, and *Perfection*, and *Glory* of the First *Adam*.* And he is our Atonement and Reconciliation with God, because by and through him, brought to Life *in us*, we are set again in that *first State* of Holiness, and have Christ *again* in us, as our first Father had at his Creation. For had not Christ been in our first Father as a *Birth of Life* in him, *Adam* had been created a mere Child of *Wrath*, in the same *Impurity* of Nature, in the same *Enmity* with God, and in the same *Want* of an atoning Saviour, as we are at this Day.—For God can have no *Delight* or *Union* with any Creature, but because his well-beloved Son, the express Image of his Person, is *found* in it.—This is as true of all unfallen, as of all fallen Creatures ; the one are redeemed, and the other want no Redemption, only through the Life of Christ *dwelling in them*. For as the Word, or Son of God, is the Creator of all Things, and by him every Thing is made that was made, so every Thing that is *good* and *holy* in unfallen Angels, is as much through his *living* and *dwelling* in them, as every Thing that is good and holy in *redeemed* Man is through him. And he is just as much the *preserver*, the *Strength, and Glory, and Life* of all the Thrones and Principalities of Heaven, as he is the *Righteousness*, the *Peace*, and *Redemption* of fallen Man.†

This Christ of God has many Names in Scripture ; but they all mean only this, that he is, and alone can be, the *Light*, and *Life*, and *Holiness* of every Creature that is holy, whether in Heaven or on Earth. Wherever Christ is not, there is the *Wrath* of Nature, or Nature left to itself and its own tormenting Strength of Life, to feel nothing in itself but the vain restless Contrariety of its own working Properties. This is the one only Origin of Hell, and every kind of Curse and Misery in the Creature. It is Nature without the Christ of God, or the *Spirit of Love*, ruling over it. And here you may observe, that *Wrath* has in itself the Nature of Hell ; and that it can have no Beginning, or Power in any Creature, but *so far* as it has lost the Christ of God. And

* *Spirit of Love*, Second Part, page 34.
† See *The Way to Divine Knowledge*, page 153.

when Christ is *everywhere*, Wrath and Hatred will be *nowhere*. Whenever therefore you *willingly* indulge Wrath, or let your Mind *work* in Hatred, you not only work *without* Christ, but you *resist* him, and *withstand* his redeeming Power over you; you do in reality what those *Jews* did, when they said, 'We will not have 'this Man to reign over us.' For Christ never was, nor can be, in any Creature, but purely as *a Spirit of Love*.

In all the Universe of Nature, nothing but Heaven and heavenly Creatures ever had or could have been known, had every created Will continued in that State in which it came forth out of and from God. For God can will nothing in the Life of the Creature, but a creaturely Manifestation of his *own Goodness, Happiness, and Perfection*. And therefore where this is wanted, the Fact is certain, that the Creature has *changed* and *lost* its first State that it had from God. Every Thing therefore which is the *Vanity*, the *Wrath*, the *Torment*, and Evil of Man, or any intelligent Creature, is solely the Effect of his Will *turned* from God, and can come from nothing else. Misery and Wickedness can have no other Ground or Root; for whatever wills and works with God, must of all Necessity partake of the Happiness and Perfection of God.

This therefore is a certain Truth, that Hell and Death, Curse and Misery, can never cease, or be removed from the Creation, till the *Will of the Creature is again* as it came from God, and is only *a Spirit of Love* that wills nothing but Goodness. All the whole fallen Creation, stand it never so long, must groan and travail in Pain, this must be its *Purgatory*, till every *Contrariety* to the Divine Will is *entirely* taken from every Creature.

Which is only saying, that all the Powers and Properties of Nature, are a Misery to themselves, can only work in Disquiet and Wrath, till the *Birth of the Son of God* brings them under the Dominion and Power of the *Spirit of Love*.

Thus, Sir, you have seen the original, immutable Ground, and Necessity of the Spirit of Love. It is no imaginary Refinement, or speculative Curiosity, but is of the highest Reality, and most absolute Necessity. It stands in the *Immutability* and *Perfection* of God; and not only every intelligent Creature, be it what and where it will, but every inanimate Thing, must work in *Vanity* and *Disquiet*, till it has *its State in*, and works under, the Spirit of Love. For as Love brought forth all Things, and all Things were what they were, and had their Place and State, under the *working Power of* Love, so every Thing that has *lost* its first-created State must be in restless Strife and Disquiet till it finds it again. There is no sort of Strife, Wrath, or Storm in outward Nature, no Fermentation, Vegetation, or

Corruption in any Elementary Things, but what is a full Proof, and real Effect of this Truth, *viz.*, That Nature can have no Rest, but must be in the Strife of Fermentation, Vegetation, and Corruption, constantly doing and undoing, building and destroying, till the *Spirit of Love* has *rectified* all outward Nature, and brought it back again into that *glassy Sea* of Unity, and Purity, in which St. *John* beheld the Throne of God in the Midst of it. For this *glassy Sea*, which the beloved Apostle was blessed with the Sight of, is the transparent, heavenly Element, in which all the Properties and Powers of Nature move and work in the *Unity* and *Purity* of the one Will of God, only known as so many endless Forms of triumphing Light and Love. For the Strife of Properties, of *Thick* against *Thin*, *Hard* against *Soft*, *Hot* against *Cold*, *&c.*, had no Existence till Angels fell, that is, till they turned from God to work with Nature. This is the Original of all the *Strife*, *Division*, and *Materiality* in the fallen World.

No *Fluid* in this World ferments, but because there is some Thickness and Contrariety in it which it would not have. And it ferments only for this Reason, to have an *Unity* and *Clearness* in itself which its Nature wants to have. Now when you see this in any Fluid, you see the *Work* of all fallen Nature, and the *same* that every Thing else is doing, as well as it can, in its own Way ; it is in a restless Working and Strife after an *Unity* and *Purity*, which it can neither have, nor forbear to seek. And the Reason why all Things are doing thus is this, because all the Elements of this World, before they were brought down into their present State, had their *Birth* and *Existence* in the Unity and Purity of the heavenly *glassy Sea*, and therefore must be always in some Sort of *Strife* and *Tendency* after their first State, and doomed to Disquiet till it is found.

This is the Desire of all fallen Nature in this World ; it cannot be separated from it ; but every Part must work in Fermentation, Vegetation, and Corruption, till it is restored to its first Unity and Purity under the Spirit of Love.

Every Son of fallen *Adam* is under this *same Necessity* of working and striving after *something* that he neither is nor has, and for the same Reason, because the Life of Man has lost its first *Unity* and *Purity*, and therefore must be in a working Strife, till all Contrariety and Impurity are separated from it, and it finds its *first State* in God. All *evil* as well as *good* Men, all the *Wisdom* and *Folly* of this Life, are equally a Proof of this. For the Vanity of wicked Men in their various Ways, and the Labours of good Men in Faith and Hope, *&c.*, proceed from the *same Cause ; viz.*, from a *Want* and *Desire* of having, and being *something*, that they neither are nor have. The Evil seek Wrong,

and the Good seek Right; but they both are *Seekers*, and for the same Reason, because their present State has not *That* which it wants to have. And this must be the State of human Life, and of every Creature that has fallen from its first State, or has something in it that it should not have. It must do as the *polluted Fluid* does; it must ferment, and work, either *right* or *wrong*, to mend its State. The muddled Wine always works right to the utmost of its Power, because it works according to Nature; but if it had an *intelligent free Will*, it might work as vainly as Man does; it might continually *thicken* itself, be always stirring up its *own Dregs*, and then it would seek for its Purity, just as well as the Soul of Man seeks for its Happiness, in the Lusts of the Flesh, the Lust of the Eyes, and the Pride of Life. All which must of the *same Necessity* fall away from the Heart of Man, before it can find its Happiness in God, as the Dregs must *separate* from the Wine before it can have its Perfection and Clearness.

Purification therefore is the one Thing necessary, and nothing will do in the stead of it. But Man is not purified till every earthly, wrathful, sensual, selfish, partial, self-willing Temper, is taken from him. He is not dying to himself till he is dying to these Tempers; and he is not alive in God till he is dead to them. For he wants Purification only because he has these Tempers; and therefore he has not the Purification which he wants till they are all separated from him. It is the Purity and Perfection of the Divine Nature that must be brought again into him, because in that Purity and Perfection he came forth from God, and could have no less as he was a Child of God, that was to be blessed by a Life in him and from him. For nothing impure, or imperfect in its Will or Working, can have any Union with God: Nor are you to think that these Words, the *Purity* and *Perfection* of God, are too high to be used on this Occasion, for they only mean that the Will of the Creature, as an *Offspring* of the Divine Will, must *will* and *work* with the Will of God, for then it stands and lives truly and really in the Purity and Perfection of God; and whatever does not thus is at *Enmity* with God, and cannot have any Union of Life and happiness with him and in him.

Now nothing *wills* and *works* with God but the *Spirit of Love*, because nothing else works in God himself. The Almighty brought forth all Nature for this only End, that boundless Love might have its *Infinity* of Height and Depth to dwell and work in; and all the striving and working Properties of Nature are only to give *Essence* and *Substance*, Life and Strength, to the *invisible hidden Spirit of Love*, that it may come forth into out-

ward Activity, and manifest its blessed Powers; that Creatures born in the Strength, and out of the Powers of Nature, might communicate the Spirit of Love and Goodness, give and receive mutual Delight and Joy to and from one another. All below this State of Love is a *Fall* from the one Life of God, and the only Life in which the God of Love can dwell. *Partiality*, *Self*, *Mine*, *Thine*, *&c.*, are Tempers that can only belong to Creatures that have *lost the Power*, Presence, and Spirit, of the *universal Good*. They can have no Place in Heaven, nor can be anywhere but because Heaven is lost. Think not therefore that the Spirit of pure universal Love, which is the one Purity and Perfection of Heaven and all heavenly Natures, has been, or can be carried too high, or its absolute Necessity too much asserted. For it admits of no Degrees of higher or lower, and is not in Being, till it is absolutely pure and unmixed, no more than a Line can be straight till it is absolutely free from all Crookedness.

All the design of Christian Redemption is to remove every Thing that is *unheavenly*, *gross*, *dark*, *wrathful*, and *disordered*, from every Part of this fallen World. And when you see Earth and Stones, Storms and Tempests, and every kind of Evil, Misery, and Wickedness, you see *that* which Christ came into the World to remove, and not only to give a *new Birth* to fallen Man, but also to deliver all *outward Nature* from its present Vanity and Evil, and set it again in its first heavenly State. Now if you ask, How came all Things into this Evil and Vanity? It is because they have lost the blessed *Spirit of Love*, which alone makes the Happiness and Perfection of every Power of Nature. Look at *Grossness*, *Coldness*, *Hardness*, and *Darkness*, they never could have had any Existence, but because the Properties of Nature must appear in *this manner*, when the Light of God is no longer dwelling in them.

Nature is at first only *spiritual;* it has in itself nothing but the spiritual Properties of the *Desire*, which is the very Being and Ground of Nature. But when these spiritual Properties are not *filled*, and *blessed*, and all held in *one Will*, by the Light and Love of God ruling in them, then *something* is found in Nature which never should have been found, *viz.*, the Properties of Nature in a State of visible palpable *Division* and *Contrariety* to each other. And this new State of the Properties of Nature is the first Beginning and Birth, and Possibility, of all that Contrariety that is to be found betwixt *Hot* and *Cold*, *Hard* and *Soft*, *Thick* and *Thin*, *&c.*, all which could have had no Existence, till the Properties of Nature lost their first *Unity* and *Purity* under the Light and Love of God, manifested and working in them. And

this is the one true Origin of *all the Materiality* of this earthly System, and of every *Struggle* and *Contrariety* that is found in material Things. Had the Properties of Nature been kept by the Creature in their first State, blessed and overcome with the Light and Love of Heaven, dwelling and working in them, no *Wrath* or *Contrariety* could ever have been known by any Creature; and had not Wrath and Contrariety entered into the Properties of Nature, nothing *Thick*, or *Hard*, or *Dark*, *&c.*, could ever have been found or known in *any Place*. Now every Thing that you see and know of the Things of this World, shows you that *Matter* began only in and from the Change of the *spiritual Properties* of Nature; and that Matter is changed and altered, just as the Light and Purity of Heaven is more or less in it. How comes the *Flint* to be in such a State of hard dark Compaction? It is because the *Meekness* and *Fluidity* of the Light, and Air, and Water of this World, have little or no Existence in it. And therefore as soon as the Fire has unlocked its hard Compaction, and opened in it the Light, and Air, and Water of this World, it becomes transparent Glass, and is brought so much nearer to that first *glassy Sea* in which it once existed. For the *Light*, and *Air*, and *Water* of this World, though all of them in a material State, yet have the most of the first heavenly Nature in them; and as these are more or less in all material Things, so are they nearer or further from their first heavenly State. And as the Fire is the first Deliverer of the Flint from its hard Compaction, so the last universal Fire must begin the Deliverance of this material System, and fit every Thing to receive that Spirit of Light and Love, which will bring all Things back again to their first *glassy Sea*, in which the Deity dwells, as in his Throne. And thus as the earthly Fire turns Flint into Glass, so Earth will become Heaven, and the *Contrariety* of the *four* divided Elements will become *one transparent Brightness* of Glory, as soon as the last Fire shall have melted every Grossness into its first undivided Fluidity, for the Light, and Love, and Majesty of God, to be all in all in it. How easy and natural is it to suppose all that is Earth and Stones to be dissolved in Water, the Water to be changed into Air, the Air into Æther, and the Æther rarefied into Light? Is there any Thing here impossible to be supposed? And how near a Step is the next, to suppose all this changed or exalted into that *glassy Sea*, which was *everywhere* before the Angels fell? What now is become of hard, heavy, dead, divisible, corruptible Matter? Is it annihilated? No: And yet nothing of it is *left;* all that you know of it is gone, and nothing but its *shadowy Idea* will be known in Eternity. Now as this shows you how Matter can lose all its *material Properties*, and go back to its *first spiritual*

State, so it makes it very intelligible to you how the Sin of Angels, which was their sinful Working in and with the Properties of Nature, could bring them out of their *first Spirituality* into that *Darkness*, *Grossness*, and *Chaos*, out of which God raised this material System. See now, Sir, how unreasonably you once told me, that our Doctrine must suppose the *Eternity* of Matter; for throughout the Whole you might easily have seen, that it neither does nor can suppose it, but demonstrates the *Impossibility* of it; it shows the *true Origin* of Matter, that it is no *older* than Sin, could have no possibility of *beginning* to be but from Sin, and therefore must entirely *vanish* when Sin is entirely done away.

If *Matter*, said you, be not made *out of nothing*, then it must be *eternal*. Just as well concluded, as if you had said, If *Snow*, and *Hail*, and *Ice*, are not made of *nothing*, then they must be *eternal*. And if your Senses did not force you to know how these things are created out of *something*, and are in themselves only the Properties of Light, and Air, and Water, brought out of their first State into such a Compaction and Creation, as is called Snow, Hail, and Ice, your *rational Philosophy* would stand to its noble Conclusion, that they must be made *out of Nothing*. Now every time you see Snow, or Hail, or Ice, you see in Truth and Reality the *Creation of Matter*, or how this World came to be of *such a material* Nature as it is. For Earth and Stones, and every other Materiality of this World, came from some *antecedent Properties* of Nature, by that *same creating* Power, or *Fiat* of God, as turns the Properties of *Light*, and *Air*, and *Water*, into the different Materialities of *Snow*, *Hail*, and *Ice*.

The *first Property* of Nature, which is in itself a *constringing*, *attracting*, *compressing*, and *coagulating* Power, is that working Power from whence comes all Thickness, Darkness, Coldness, and Hardness; and this is the *Creator* of Snow, and Hail, and Ice, out of *something* that before was only the *Fluidity* of Light, Air, and Moisture. Now this same Property of Nature, directed by the will of God, was the *Fiat* and *creating Power* which on the first Day of this World compacted, coagulated, or created the *wrathful Properties* of fallen Nature in the Angelic Kingdom into such a new State, as to become *Earth*, and *Stones*, and *Water*, *and a visible Heaven*. And the new State of the created Heaven, and Earth, and Stones, and Water, *&c.*, came forth by the *Fiat* of God, or the Working of the first Property of Nature, from the Properties of fallen Nature; just as Snow and Ice, and Hail, come forth by the same *Fiat* from the Properties of Light, Air, and Water. And the *created Materiality* of Heaven, Earth, Stones, and Water, have *no more Eternity* in them, than there is in Snow, or Hail, or Ice, but are only held for *a time* in their

compacted, or created State, by the same first astringing Property of Nature, which for *a time* holds Snow, and Hail, and Ice, in their compacted State.

Now here you see with the utmost Certainty that all the *Matter*, or *Materiality* of this World, is the Effect of Sin, and could have its *Beginning* from nothing else. For as Thickness, Hardness, and Darkness (which are the Essence of Matter) are the Effects of the wrathful predominant Power of the *first Property* of Nature, and as no Property of Nature can be predominant, or known as it is in itself, till Nature is *fallen* from its harmonious Unity under the *Light and Love* of God dwelling in it, so you have the utmost Certainty, that where *Matter*, or which is the same Thing, where *Thickness*, *Darkness*, *Hardness*, *&c.*, are found, there the Will of the Creature has *turned* from God, and opened a disorderly Working of Nature without God.

Therefore as sure as the *Materiality* of this World stands in the *predominant Power* of the first attracting, astringing Property of Nature, or in other Words, is a *Thickness*, *Darkness*, *Hardness*, *&c.*, so sure is it that the *Matter* of this World has its *Beginning* from Sin, and must have its *End* as soon as the Properties of Nature are again restored to their first Unity, and blessed Harmony under the Light and Spirit of God.

It is no Objection to all this, that Almighty God must be owned to be the true Creator of the Materiality of this World. For God only brought, or created it into this Materiality out of the *fallen sinful* Properties of Nature, and in order to *stop* their sinful Working, and to put them into a State of Recovery. He created the confused Chaos of the *darkened*, *divided*, *contrary* Properties of spiritual Nature into a further, *darker*, *harder Coagulation* and *Division*, that so the fallen Angels might thereby *lose* all Power over them ; and that this *new Materiality* might become a Theatre of Redemption, and stand *its Time* under the Dominion of the *Lamb of God*, till all the *Wrath*, and *Grossness*, and *Darkness*, born of the Sin of Angels, was fitted to return to its first heavenly Purity.

And thus though God is the Creator of the Materiality of this World, yet seeing he created it out of that *Wrath*, *Division*, and *Darkness*, which Sin had opened in Nature, this Truth stands firm, that Sin alone is the *Father*, first *Cause*, and *Beginner* of all the Materiality of this World ; and that when Sin is removed from Nature all its Materiality must vanish with it. For when the Properties of Nature are again in the Unity of the *one Will* of Light and Love, *then Hot* and *Cold*, *Thick* and *Thin*, *Dark* and *Hard*, with every other Property of Matter, must give up all their Distinction, and all the divided Elements of this World *lose* all

their *Materiality* and *Division* in that first heavenly Spirituality of a *glassy Sea*, from whence they fell.

Now as all the whole Nature of *Matter*, its Grossness, Darkness, and Hardness, is owing to the *unequal predominant* Working of the first Property of Nature, which is an *attracting*, *astringing*, and *compressing* Desire, so every *spiritual* Evil, every wicked Working, and disorderly State of any intelligent Being, is all owing to the *same disorderly predominant* Power of the first Property of Nature, doing all that *inwardly* in the Spirit of the Creature which it does in an outward Grossness, Darkness, and Hardness. Thus when the *Desire* (the first Property of Nature) in any intelligent Creature, leaves the *Unity* and *Universality* of the Spirit of Love, and *contracts* or *shuts* up itself in an *own Will*, *own Love*, and *Self-seeking*, then it does *all that* inwardly, and spiritually in the Soul, which it does in outward Grossness, Hardness, and Darkness. And had not *own Will*, *own Love*, and *Self-seeking*, come into the Spirit of the Creature, it never could have found or felt any *outward* Contrariety, Darkness, or Hardness: For no Creature can have any *other outward* Nature but that which is in the same State with its inward Spirit, and belongs to it as its own *natural Growth*.

Modern *Metaphysics* have no Knowledge of the Ground and Nature either of *Spirit* or *Body*, but suppose them not only without *any natural* Relation, but *essentially* contrary to one another, and only held together in a *forced* Conjunction by the *arbitrary Will* of God. Nay, if you were to say, that God first creates a Soul *out of nothing*, and when that is done, then takes an *understanding Faculty* and puts it into it, after that adds a *Will*, and then a *Memory*, all as independently made, as when a Tailor first makes the Body of a Coat, and then adds Sleeves, or Pockets to it, were you to say This, the Schools of *Descartes*, *Malebranche* or *Locke*, could have nothing to say against it. And the Thing is unavoidable; for all these Philosophers were so far from knowing the *Ground* of Nature, how it is a *Birth* from God, and all Creatures a *Birth* from Nature, through the working Will of God in and by the Powers of Nature, as they were so far from knowing this, as to hold a Creation *out of nothing*, so they were necessarily *excluded* from every fundamental Truth concerning the *Origin* either of Body or Spirit, and their true Relation to one another. For a Creation *out of nothing* leaves no room for accounting why any Thing is as it is.—Now every wise Man is supposed to have Respect to Nature in every Thing that he would have joined together; he cannot suppose his Work to succeed unless this be done. But to suppose God to create Man with a Body and Soul, not only not *naturally* related, but naturally *impossible* to be

united by any Powers in either of them, is to suppose God acting and creating Man into an *unnatural State;* which yet he could not do, unless there was such a Thing as Nature *antecedent* to the Creation of Man. And how can Nature be, or have any Thing, but what it is and has from God? Therefore to suppose God to bring any Creature into an unnatural State, is to suppose him acting *contrary* to himself, and to that Nature which is from him.

Yet all the Metaphysics of the *Schools* do this; they suppose God to bring a Soul and a Body together which have the *utmost natural* Contrariety to each other, and can only affect, or act upon one another by an *arbitrary Will* of God, willing that Body and Soul, held together by *Force*, should *seem* to do that to one another, which they have no *natural* or *possible* Power to do. But the true Philosophy of this Matter, known only to the Soul that by a new Birth from above has found its first State in and from God, is this: *Namely*, that Nature is a Birth, or Manifestation of the triune invisible Deity. And as it could only come into Existence as a *Birth* from God, so every Creature, or beginning Thing, can only come forth as a *Birth* from and out of Nature by the Will of God, willing it to come forth in such a Birth. And no Creature can have, or be any Thing, but by and according to the working Powers of Nature; and therefore, strictly speaking, no Creature can be put into an *unnatural* State. It may indeed *lose*, or *fall* from its *natural Perfection*, by the wrong Use or Working of its Will; but then its *fallen* State is the *natural Effect* of the wrong Use of its Will, and so it only has *that* which is *natural* to it. The Truth of the Matter is this: There neither is, nor can be any Thing, nor any Effect in the whole Universe of Things, but by the *Way of Birth.* For as the *working Will* is the first Cause or Beginner of every Thing, so nothing can proceed *further* than as it is *driven* by the Will, and is a *Birth of it.* And therefore nothing can be in any Thing but what is *natural* to its *own working* Will, and is the true *Effect* of it. Every Thing that is outward in any Being is only *a Birth* of its own Spirit; and therefore all Body, whether it be heavenly, or earthly, or hellish, has its whole *Nature* and *Condition* from its *own* inward Spirit; and no Spirit can have a Body of any *other Properties* but such as are *natural* to it, as being its *own true outward* State. For Body and Spirit are not two *separate independent* Things, but are *necessary* to each other, and are only the *inward* and *outward* Conditions of *one* and the *same Being.*

Every *creaturely* Spirit must have its *own Body*, and cannot be without it; for its Body is *that* which makes it *manifest* to itself. It cannot be said to exist as a *Creature* till in a Body, because

it can have no *Sensibility* of itself, nor feel nor find either that it is, or what it is, but in and by its own Body. Its Body is its first Knowledge of its *Something* and *Somewhere*.

And now, Sir, if you ask why I have gone into this Detail of the *Origin* and *Nature* of Body and Spirit, when my Subject was only concerning the Spirit of Love, it is to show you, that *Grossness, Darkness, Contrariety, Disquiet,* and *Fermentation*, must be the State of the Body and Spirit, till they are both made *pure* and *luminous* by the Light and Love of Heaven manifested in them. All Darkness, Grossness, and Contrariety must be removed from the Body before it can belong to Heaven, or be united with it; but these Qualities must be in the Body till the Soul is totally dead to *Self, Partiality*, and *Contrariety*, and breathes only the Spirit of universal Love, because the State of the Body has nothing of *its own*, or from itself, but is solely the *outward Manifestation* of nothing else but that which is *inwardly in the Soul*. Every Animal of this World has nothing in its outward Form or Shape, every Spirit, whether heavenly or hellish, has nothing in the Nature and State of its Body, but that which is the Form and Growth of its own *inward Spirit*. As no *Number* can be any Thing but that which the *Unities* contained in it make it to be, so no *Body* of any Creature can be any Thing else but the Coagulation, or *Sum total*, of those Properties of Nature that are coagulated in it. And when the Properties of Nature are formed into the Band of a *creaturely Union*, then is its Body brought forth, whether the Spirit of the Creature be earthly, heavenly, or hellish.

Nature or the *first Properties* of Life are in a State of the highest Contrariety, and the highest Want of *something* which they have not. This is their whole Nature, and they have nothing else in them. And this is their true *Ground* and *Fitness* to become a Life of triumphing Joy and Happiness, *viz.*, when united in the Possession of that which they seek for in their Contrariety. And if Life, in its first Root, was not this Depth of Strife, this Strength of Hunger, and Sensibility of Want, the Fulness of heavenly Joy could not be manifested in it.

You are not a Stranger to the Mystery of the *Seven Properties* of Nature, which we have often spoken of; and therefore I shall shorten the Matter, and only say so much of them as may be of Service to our present Subject.

Nature, whether eternal or temporal, is *That* which comes not into Being for its own Self, or to be *That* which it is in itself, but for the Sake of *Something* that it is not, and has not. And this is the Reason why Nature is only a *Desire;* it is because it is for the Sake of *something else;* and it is also the Reason why

Nature in itself is only a *Torment*, because it is only a strong Desire, and cannot help itself to that which it wants, but is always working against itself.*

Now a *Desire* that cannot be *stopped*, nor get That which it would have, has a *threefold* Contrariety, or Working in it, which you may thus conceive, as follows: The first and *peculiar* Property, or the *one only* Will of the Desire, as such, is to *have* That which it has not; and all that it can do towards *having* it is to act as if it were *seizing it;* and this is it which makes the Desire to be a *magic Compressing*, *Inclosing*, or *Astringing;* because that is all that it can do towards *Seizing* of that which it would have. But the Desire cannot thus magically *astringe*, *compress*, or strive to inclose, without *Drawing* and *Attracting:* But Drawing is *Motion*, which is the highest Contrariety and Resistance to *compressing*, or *holding together*. And thus the *Desire*, in its magical Working, sets out with *two contrary* Properties, inseparable from one another, and equal in Strength; for the Motion has no Strength but as it is the *Drawing* of the Desire; and the Desire only *draws* in the *same Degree* as it wills to *compress* and *astringe;* and therefore the Desire, as *astringing*, always begets a *Resistance* equal to itself. Now from this great and equally-strong Contrariety of the *two first Properties* of the Desire, magically pulling, as I may say, two contrary Ways, there arises, as a necessary Birth from both of them, a *third Property*, which is emphatically called a *Wheel*, or *whirling Anguish* of Life. For a Thing that can go neither inward nor outward, and yet must *be* and *move* under the equal Power of both of them, must *whirl*, or *turn round;* it has no Possibility of doing any Thing else, or of ceasing to do that. And this *whirling Contrariety* of these inseparable Properties is the *great Anguish* of Life, and may properly be called the *Hell of Nature;* and every lesser Torment which any Man finds in this mixed World has all its Existence and Power from the Working of these *three* Properties: For Life can find no troublesome Motions, or Sensibility of Distress, but so far as it comes under their Power, and enters into their whirling Wheel.

Now here you may observe, that as this *whirling* Anguish of Life is a *third State*, necessarily arising from the Contrariety of the *two first* Properties of the Desire, so in this material System, every *whirling*, or *orbicular* Motion of any Body, is solely the Effect or Product of the Contrariety of *these two* first Properties. For no material Thing can whirl or move round, till it is under the Power of these *two Properties*, that is, till it can neither go

* See *The Way to Divine Knowledge*, page 196.

inwards nor outwards, and yet is obliged to *move;* just as the whirling Anguish of the Desire then begins, when it can neither go inwards nor outwards, and yet must be in *Motion.*

And this may be again another strict Demonstration to you, that all the *Matter* of this World is from *spiritual Properties,* since all its Workings and Effects are according to them: For if Matter does nothing but according to them, it can be nothing but what it is, and has from them.

Here also, that is, in these *three Properties* of the *Desire,* you see the Ground and Reason of the *three* great Laws of *Matter* and *Motion* lately discovered, and so much celebrated; and need no more to be told, that the illustrious Sir *Isaac* ploughed with *Behmen's* Heifer when he brought forth the Discovery of them. In the mathematical System of this great Philosopher these three Properties, *Attraction,* equal *Resistance,* and the *orbicular Motion* of the Planets as the Effect of them, *&c.,* are only treated of as *Facts* and *Appearances,* whose Ground is not pretended to be known. But in our *Behmen,* the illuminated Instrument of God, their *Birth* and *Power* in Eternity are opened; their eternal Beginning is shown, and *how* and *why* all Worlds, and every Life of every Creature, whether it be heavenly, earthly, or hellish, must be in them, and from them, and can have no Nature, either spiritual or material, no kind of Happiness or Misery, but according to the working Power and State of these Properties.

All outward Nature, all inward Life, is what it is, and works as it works, from this unceasing powerful *Attraction, Resistance,* and *Whirling.*

Every Madness and Folly of Life is their immediate Work, and every good Spirit of Wisdom and Love has all its Strength and Activity from them. They equally support Darkness and Light: The one could have no Powers of Thickness and Coldness, the other no Powers of Warmth, Brightness, and Activity, but by and through these three Properties acting in a different State. Not a Particle of Matter stirs, rises, or falls, separates from, or unites with any other, but under their Power. Not a Thought of the Mind, either of Love or Hatred, of Joy or Trouble, of Envy or Wrath, of Pride and Covetousness, can rise in the Spirit of any Creature, but as these Properties act and stir in it.

The next and following Properties, *viz.,* the fourth, called *Fire,* the fifth, called the Form of *Light and Love,* and the sixth, *Sound,* or *Understanding,* only declare the *gradual Effects* of the Entrance of the Deity into the three first Properties of Nature, changing, or bringing their strong wrathful *Attraction, Resistance,* and *Whirling,* into a Life and State of triumphing Joy, and Fulness of Satisfaction; which *State* of Peace and Joy in one

another is called the *Seventh Property* or State of Nature. And this is what *Behmen* means by his *Ternarius Sanctus*, which he so often speaks of as the only Place from whence he received all that he said and wrote: He means by it the holy Manifestation of the Triune God in the *seven Properties* of Nature, or Kingdom of Heaven. And from this Manifestation of God in the seven Properties of Nature, or Kingdom of Heaven, he most wonderfully opens, and accounts for all that was done in the *six first working Days* of the Creation, showing how every one of the six active Properties had its *peculiar* Day's Work, till the whole ended or *rested* in the sanctified *paradisaical* Sabbath of the *seventh Day*, just as Nature does in its *seventh Property*.

And now, Sir, you may see in the greatest Clearness, how every Thing in this World, every Thing in the Soul and Body of Man, absolutely requires the *one Redemption* of the Gospel. There is but *one Nature* in all created Things, whether spiritual or material; they all stand and work upon the same Ground, *viz.*, the *three first Properties* of Nature. That only which can illuminate the Soul, that alone can give *Brightness* and *Purity* to the Body. For there is no Grossness, Darkness, and Contrariety in the Body, but what strictly proceeds from the *same* Cause that makes *Selfishness*, *Wrath*, *Envy*, and *Torment*, in the Soul; it is but one and the same State and Working of the same three first Properties of Nature. All Evil, whether natural or moral, whether of Body or Spirit, is the sole Effect of the *Wrath* and *Disorder* of the Spirits of Nature working in and by themselves. And all the Good, Perfection, and Purity of every Thing, whether spiritual or material, whether it be the Body or Spirit of Man or Angel, is solely from the Power and Presence of the supernatural Deity *dwelling* and *working* in the Properties of Nature. For the Properties of Nature are in themselves nothing but a mere *Hunger*, *Want*, *Strife*, and *Contrariety*, till the Fulness and Riches of the Deity, entering into them, unite them all in *one Will*, and *one Possession* of Light and harmonious Love; which is the *one Redemption* of the Gospel, and the one Reason why nothing else but the *Heart*, or *Son*, or *Light* of God, can purify Nature and Creature from all the Evil they are fallen into.

For nothing can possibly deliver the Soul from its *selfish* Nature, and *earthly* Passions, but that *one Power* that can deliver *Matter* from its present material Properties, and turn Earth into Heaven: And that for this plain Reason, because Soul and Body, outward Nature and inward Life, have but one and the same Evil in them, and from one and the same Cause.

The *Deist* therefore, who looks for Life and Salvation through the Use of his Reason, acts contrary to the whole Nature of

every Thing that he sees and knows of himself, and of the Nature and State of this World. For from one End of it to the other, all its material State, all its gross divided Elements, declare that they are what they are, because the Light and Love of Heaven are not working and manifest in them, and that nothing can take Darkness, Materiality, Rage, Storms, and Tempests from them, but that same heavenly Light and Love which was made Flesh to redeem the fallen Humanity first, and after that the whole material System.

Can the Deist with his Reason bring the Light of this World into the Eyes of his Body? If not, how comes it to be less absurd, or more possible, for Reason to bring heavenly Light into the Soul? Can Reason hinder the Body from being heavy, or remove Thickness and Darkness from Flesh and Blood? Yet nothing less than such a Power can possibly help the Soul out of its fallen and earthly State. For the Grossness of Flesh and Blood is the *natural State* of the fallen Soul; and therefore nothing can purify the Soul, or raise it out of its earthly corrupt State, but That which has all Power over all that which is *earthly* and *material* in Nature.

To pretend therefore that Reason may have sufficient Power to remove all hellish Depravity, and earthly Lusts from the Soul, whilst it has not the least Power over *Sweet* or *Sour* in any one Particle of Matter in the Body, is as highly absurd, as if a Man should pretend that he has a full Power to alter the inward, invisible, vegetable Life of a Plant, but none at all over its outward State, Colour, Leaves, or Fruit. The *Deist* therefore, and not the Christian, stands in need of continual Miracles to make good his Doctrine. For Reason can have no Pretence to amend or alter the Life of the Soul, but so far as it can show that it has Power to amend and alter the Nature and State of the Body.

The unbelieving *Jews* said of our Lord, 'How can this Man 'forgive Sins?' Christ showed them *how*, by appealing to that Power which they saw he had over the Body: 'Whether,' says he, 'is it easier to say, Thy Sins are forgiven thee, or to say, 'Arise, take up thy Bed and walk?' But the Delusion of the unbelieving Deist is greater than that of the *Jew*. For the Deist sees, that his Reason has no Power over his Body, can remove no Disease, Blindness, Deafness, or Lameness, from it, and yet will pretend to have Power enough from his Reason to help the Soul out of all its Evil; not knowing, that Body and Soul go hand in hand, and are nothing else but the inward and outward State of *one and the same* Life; and that therefore he only who can say to the dead Body of *Lazarus*, *Come forth*, can say to the Soul, *Be thou clean*. The *Deist* therefore, if he pleases, may style

himself a natural, or a moral Philosopher, but with no more Truth, than he can call himself a *Healer* of all the Maladies of the Body. And for a Man to think himself a moral Philosopher, because he has made a choice Collection of Syllogisms, in order to quicken and revive a Divine Goodness in the Soul, or that no Redeemer need come from Heaven, because human Reason, when truly left to itself, has great Skill in chopping of Logic, may justly be deemed such an Ignorance of the Nature of Things, as is seldom found in the Transactions of illiterate and vulgar Life.* But this by the Bye.

To return to our chief Subject: The Sum of all that has been said is this: All Evil, be it what it will, all Misery of every kind, is in its Birth, Working, and Extent, nothing else but Nature left to *itself*, and under the divided Workings of its own *Hunger*, *Wrath*, and *Contrariety;* and therefore there is no *Possibility* for the natural earthly Man to escape eternal Hunger, Wrath and Contrariety, but solely in the Way as the Gospel teaches, by denying and dying to Self. On the other hand, all the Goodness and Perfection, all the Happiness, Glory, and Joy, that any intelligent Divine Creature can be possessed of is, and can be, from nothing else, but the *invisible uncreated Light and Spirit* of God manifesting itself in the Properties of the creaturely Life, *filling*, *blessing*, and *uniting* them all in *one Love* and Joy of Life. And thus again, there is no Possibility of Man's attaining to any heavenly Perfection and Happiness, but only in the Way of the Gospel, by the *Union* of the Divine and human Nature, by Man's being born again from above of the *Word* and *Spirit* of God. There is no Possibility of any other Way, because there is nothing that can possibly change the first Properties of Life into an heavenly State, but the Presence, and working Power, of the Deity united with and working in them. And therefore the *Word was made Flesh*, and must of all necessity be made Flesh, if Man is to have an heavenly Nature. Now as all Evil, Sin, and Misery, have no Beginning, nor Power of Working, but in the Manifestation of Nature in its *divided contrary* Properties; so it is certain, that Man has nothing to turn to, seek or aspire after, but the lost *Spirit of Love*. And therefore it is, that God only can be his Redeemer, because God only is Love; and Love can be nowhere else, but in God, and where God dwells and works.

Now the Difficulty which you find in attaining to this Purity, and Universality of the Spirit of Love, is because you seek for it, as I once told you, in the Way of Reasoning: You would be possessed of it only from a *rational* Conviction of the Fitness

* *Spirit of Love*, Second Part, page 22.

and Amiableness of it. And as this clear Idea does not put you immediately into the real Possession of it, your Reason begins to waver, and suggests to you, that it may be only a *fine Notion* that has no Ground but in the Power of Imagination. But this, Sir, is all your own Error, and as contrary to Nature, as if you would have your Eyes do That, which only your Hands or Feet can do for you. The *Spirit of Love* is a Spirit of *Nature* and *Life;* and all the Operations of Nature and Life are according to the working Powers of Nature; and every Growth and Degree of Life can only arise in its *own* Time and Place from its *proper* Cause, and as the genuine Effect of it. Nature and Life do nothing by Chance, or accidentally, but every Thing in one uniform Way. *Fire, Air,* and *Light,* do not proceed sometimes from one Thing, and sometimes from another; but wherever they are, they are always born in the same Manner, and from the same Working in the Properties of Nature. So in like Manner, Love is an *immutable Birth,* always proceeding from the *same Cause,* and cannot be in Existence till its own true Parents have brought it forth.

How unreasonable would it be, to begin to doubt whether *Strength* and *Health* of Body were real Things, or possible to be had, because you could not by the Power of your Reason take Possession of them; Yet this is as well, as to suspect the Purity and Perfection of Love to be only a *Notion,* because your Reason cannot bring forth its Birth in your Soul. For Reason has no more Power of altering the *Life* and *Properties* of the Soul, than of altering the Life and Properties of the Body. That, and that only, can cast Devils and evil Spirits out of the Soul, that can say to the Storm, *Be still,* and to the Leper, *Be thou clean.*

The Birth of Love is a *Form* or *State* of Life, and has its *fixed Place* in the *fifth* Form of Nature. The three first Properties or Forms of Nature are the *Ground* or *Band* of Life, that is in itself only an extreme Hunger, Want, Strife and Contrariety. And they are in this State, that they may become a proper Fuel for the *fourth* Form of Nature, *viz.*, the *Fire,* to be kindled in them. You will perhaps say, What is this *Fire?* What is its *Nature?* And how is it kindled? And *how* is it, that the Hunger, and anguishing State of the Properties, are a Fitness to be a *Fuel* of this Fire? It may be answered, This Hunger and Anguish of Nature, in its first Forms, are its Fitness to be changed into a Life of Light, Joy, and Happiness: And that for this Reason, because it is in this Hunger and Anguish only because God is *not in it.* For as Nature comes from God, and for this only End, that the Deity may manifest Heaven in it, it must stand in an Hunger and anguishing State till the Deity is manifested in it.

And therefore its Hunger and Anguish are its *true Fitness* to be changed into a better State; and this is its *Fitness* for the Birth of the Fire: For the Fire means nothing, and is nothing else, but *That* which changes them into a *better State.* Not as if Fire was a *fourth, distinct* Thing, that comes into them from *without,* but is only a fourth *State* or Condition into which the same Properties are brought.

The Fire then is *that* which changes the Properties into a *new* and *heavenly* State: Therefore the Fire does two Things; it alters the State of Nature, and brings Heaven into it; and therefore it must work from a *twofold* Power; the *Deity* and *Nature* must both be in it. It must have some Strength from Nature, or it could not work in Nature; it must have some Strength from the Deity, or it could not *overcome*, and *change* Nature into a Divine Life. Now all this is only to show you, that the Fire can only be kindled by the *Entrance* of the Deity or *supernatural* God into a *Conjunction* or *Union* with Nature. And this Conjunction of the Deity and Nature makes or brings forth that *State*, or *Form* of Life, which is called, and truly is, *Fire: First*, Because it does *that* in the spiritual Properties of Nature, which Fire does in the Properties of material Nature; and *Secondly*, Because it is that alone, from which every Fire in this World, whether in the Life of animal, or vegetable, or inanimate Matter, has its Source, and Power, and Possibility of Burning. The Fire of this World overcomes its Fuel, breaks its Nature, alters its State, and changes it into Flame and Light. But why does it do this? Whence has it this Nature and Power? It is because it is a *true Out-birth* of the *eternal Fire*, which overcomes the Darkness, Wrath, and Contrariety of Nature, and changes all its Properties into a Life of Light, Joy, and Glory. Not a Spark of Fire could be kindled in this World, nor a Ray of Light come from any material Fire, but because material Nature is, in itself, nothing else but the *very Properties* of eternal Nature, standing for a Time in a *material State* or Condition; and therefore they must work in Time as they do in Eternity; and consequently there must be *Fire* in this World, it must have the *same Birth,* and do the *same Work*, in its *material Way*, which the eternal Fire has and does in spiritual Nature. And this is the true Ground and Reason why every Thing in this World is delivered as far as it can be from its earthly Impurity, and brought into its *highest* State of Existence, only by Fire; it is because the eternal Fire is the *Purifier* of eternal Nature, and the *Opener* of every Perfection, Light and Glory in it. And if you ask why the eternal Fire is the *Purifier* of eternal Nature, the Reason is plain; it is because the eternal Fire has its *Birth*, and *Nature*, and Power,

from the *Entrance* of the pure supernatural Deity into the Properties of Nature, which must change their State, and be what they were not before, as soon as the Deity *enters* into them. Their *Darkness*, *Wrath*, and *Contrariety*, are driven out of them, and they work, and give forth only a Life, and Strength of Light, and Joy, and Glory. And this twofold Operation, *viz.*, on one hand taking from Nature its *wrathful* Workings, and on the other hand opening a glorious Manifestation of the Deity in them, is the *whole Nature* and *Form* of the Fire, and is the Reason why from Eternity to Eternity it is and must be the *Purifier* of eternal Nature; namely, as from Eternity to Eternity changing Nature into a Kingdom of Heaven. Now every Fire in this World does, and must do, the same Thing in its low Way, to the utmost of its Power, and can do nothing else. Kindle Fire where, or in what you will, it acts only as from and by the Power of this *eternal purifying Fire;* and therefore it breaks and consumes the *Grossness* of every Thing, and makes all that is pure and spirituous to come forth out of it; and therefore *Purification* is its one only Work through all material Nature, because it is a real *Out-birth* of that *eternal Fire* which purifies eternal Nature, and changes it into a mere Heaven of Glory.

The eternal Fire is called a *fourth Form*, or State of Nature; because it cannot exist but from the first Three, and has its Work in the *fourth Place*, in the Midst of the seven Forms, changing the three first into the three last Forms of Nature, that is, changing them from their natural into an heavenly State. So that, strictly speaking, there are but three Forms of Nature, to answer to the threefold Working of the Triune Deity. For the three last are not three new or different Properties, but are only the three first brought into a new State, by the *Entrance* of the Triune Deity into Conjunction with them. Which Entrance of the supernatural Deity into them is the *consuming* of all that is bad in them, and turning all their Strength into a working Life of Light, Joy, and heavenly Glory; and therefore it has the justest Title to be called *Fire*, as having no other Nature and Operation in it but the known Nature of Fire, and also as being *That* from which every Fire in this World has all its Nature and Power of doing as it does.

You once, as I remember, objected to my speaking so much in the *Appeal*, *&c.*, of the *Fire of Life*, as thinking it too gross an Expression to be taken in its *literal* Meaning, when mention is made of the eternal Fire, or the *Fire* in animal Life. But, Sir, Fire has but *one Nature* through the whole Universe of Things; and material Fire has not more or less of the Nature of Fire in it, than that which is in eternal Nature; because it has

nothing, works nothing, but what it has and works from thence. How easy was it for you to have seen, that the Fire of the Soul and the Fire of the Body had but *one Nature?* How else could they *unite* in their Heat? How easy also to have seen, that the Fire of animal Life was the same Fire that burns in the Kitchen? How else could the Kitchen Fire be serviceable to animal Life? What Good could it do you to come to a Fire of Wood, where you wanted to have the Heat of your *own Life* increased? In animal Life the Fire is kindled and preserved in such a *Degree*, and in such *Circumstances*, as to be *Life*, and the *Preservation* of Life; and this is its Difference from Fire kindled in Wood, and burning it to Ashes. It is the *same Fire*, only in a *different* State, that *keeps up* Life, and *consumes* Wood; and has no other Nature in the Wood than in the Animal. Just as in Water that has only so much Fire in it as to make it warm, and Water that is by Fire made boiling hot, the same Nature and Power of Fire are in both, but only in a different State. Now will you say, that Fire is not to be *literally* understood, when it only makes Water to be warm, because it is not *red* and *flaming* as you see it in a burning Coal? Yet this would be as well as to say, that Fire is not *literally* to be understood in the animal Life, because it is so different from that Fire which you see burning in a Piece of Wood. And thus, Sir, there is no Foundation for any Objection to all that has been said of Fire in the *Appeal, &c.* It is one and the same great Power of God in the spiritual and material World; it is the Cause of every Life, and the Opener of every Power of Nature; and its one great Work through all Nature and Creature, animate and inanimate, is *Purification* and *Exaltation;* it can do nothing else, and that for this plain Reason, because its Birth is from the Entrance of the pure Deity into Nature, and therefore must, in its various State and Degrees, be only doing *that* which the *Entrance* of the Deity into Nature does. It must bring every natural Thing into its *highest State.* But to go back now to the *Spirit of Love*, and show you the *Time* and *Place* of its Birth, before which it can have no Existence in your Soul, do what you will to have it.

The *Fire*, you see, is the first *Overcomer* of the hungry, wrathful, self-tormenting State of the Properties of Nature; and it only overcomes them, because it is the *Entrance* of the pure Deity into them; and therefore *That* which overcomes them is the *Light* of the Deity. And this is the true Ground and Reason, why every right-kindled Fire must give forth Light, and cannot do otherwise. It is because the eternal Fire is only the Effect or Operation of the *supernatural Light* of the Deity *entering* into Nature; and therefore Fire must give forth Light,

because it is itself only a *Power* of the Light; and Light can be nowhere in Nature but as a *fifth Form*, or *State* of Nature, brought forth by the Fire. And as Light thus brought forth is *the first State* that is *lovely* and *delightful* in Nature, so the Spirit of Love has only its Birth *in the Light* of Life, and can be nowhere else. For the Properties of Life have no *common Good*, nothing to rejoice in, till the Light is found; and therefore there is no possible Beginning of the Spirit of Love till then.

The Shock that is given to the three first Properties of Nature by the amazing Light of the Deity breaking in upon them, is the *Operation* of the Fire, that consumes, or takes away, the wrathful Strength and Contrariety of the Properties, and forces each of them to shrink, as it were, away from itself, and come under the Power of this new-risen Light. Here all Strife of Enmity and wrathful Contrariety in the Properties must cease, because all are united in the *Love of the Light*, and all equally helping one another to an higher Enjoyment and Delight in it. They are all one Triune Will, all doing the same Thing, *viz.*, all rejoicing in the one Love of the Light. And here it is, in this delightful Unity of Operation, that the *Spirit of Love* is born, in the *fifth Property*, or Light of Life; and cannot possibly rise up in any Creature till the Properties of its Life are brought into this *fifth State*, thus changed, and exalted into a new Sensibility of Life. Let me give you this Similitude of the Matter: Fancy to yourself a Man shut up in a deep Cave underground, without ever having seen a Ray of the Light, his Body all over tortured with Pain, his Mind distracted with Rage, himself whirling and working with the utmost Fury and Madness he knows not what; and then you have an Image of the first Properties of Life, as they are in themselves, before the Fire had done its Work in them.

Fancy this Man suddenly struck, or all surrounded, with such a Glare of Light, as in the Twinkling of an Eye stopped, or struck dead, every Working of every Pain and Rage, both in his Body and Mind; and then you have an Image of the *Operation* of the Fire, and what it does to the first Properties of Nature. Now as soon as the first Terror of the Light has had its fiery Operation, and struck nothing dead but every working Sensibility of Distress, fancy this Man, as you now well may, in the sweetest Peace of Mind and bodily Sensations, blessed in a new Region of Light, giving Joy to his Mind, and Gratification to every Sense; and then the Transports, the Overflowings of Love and Delight in this new State, may give you an Image how the *Spirit of Love* is, and must be born, when Fire and Light have overcome, and changed the State of the first Properties of Nature; and it never,

till then, can have any Existence in any Creature, nor proceed from any other Cause. Thus, Sir, you may sufficiently see, how vainly you attempt to possess yourself of the Spirit of Love by the Power of your Reason; and also what a Vanity of all Vanities there is in the Religion of the Deists, who will have no other Perfection, or Divine Life, but what they can have from their Reason: as great a Contradiction to Nature, as if they would have no Life or Strength of Body, but that which can be had from their Faculty of Reasoning. For Reason can no more alter or exalt any *one Property* of Life in the Soul, and bring it into its *perfect State*, than it can add one Cubit to the Stature of the Body. The Perfection of every Life is no way possibly to be had, but as every Flower comes to its Perfection, *viz.*, from its own Seed and Root, and the various Degrees of Transmutation which must be gone through before the Flower is found: It is strictly thus with the Perfection of the Soul: All its Properties of Life must have their true natural Birth and Growth from one another. The first, as its *Seed* and Root, must have their natural Change into an higher State; must, like the Seed of the Flower, pass through Death into Life, and be blessed with the Fire, and Light, and Spirit of Heaven, in their Passage to it; just as the Seed passes through Death into Life, blessed by the Fire, and Light, and Air of this World, till it reaches its last Perfection, and becomes a beautiful sweet-smelling Flower. And to think that the Soul can attain its Perfection any other Way, than by the *Change* and *Exaltation* of its first Properties of Life, just as the Seed has its first Properties *changed* and *exalted* till it comes to have its Flower, is a total Ignorance of the Nature of Things. For as whatever dies cannot have a Death *particular* to itself, but the same Death in the same Way, and for the same Reasons, that any other Creature, whether animal or vegetable, ever did or can die; so every Life, and Degree of Life, must come into its State and Condition of Life in the same Way, and for the same Reasons as Life, and the Perfection of Life, come into every other living Creature, whether in Heaven, or on Earth. Therefore the Deist's Religion, or Reason, which is to raise the Soul to its true Perfection, is so far from being the Religion of Nature, that it is quite unnatural, and declared to be so by every Working in Nature. For since Reason can neither give Life nor Death to any one Thing in Nature, but every Thing lives, or dies, according to the Working of its own Properties, every Thing, dead and alive, gives forth a Demonstration, that Nature asks no Counsel of Reason, nor stays to be directed by it. Hold it therefore for a certain Truth, that you can have no Good come into your Soul,

but only by the *one Way* of a Birth from above, from the *Entrance of the Deity* into the Properties of your own soulish Life. Nature must be set right, its Properties must enter into the Process of a new Birth, it must work to the Production of Light, before the Spirit of Love can have a Birth in it. For Love is Delight, and Delight cannot arise in any Creature till its Nature is in a delightful State, or is possessed of that in which it must rejoice. And this is the Reason why God must become Man; it is because a Birth of the Deity must be found in the Soul, giving to Nature all that it wants, or the Soul can never find itself in a delightful State and only Working with the *Spirit of Love*. For whilst the Soul has only its *natural Life*, it can only be in such a State, as Nature, without God, is in, *viz.*, a mere *Hunger, Want, Contrariety*, and *Strife for it knows not what*. Hence is all that Variety of *blind, restless, contrary* Passions, which govern and torment the Life of fallen Man. It is because all the Properties of Nature must work in *Blindness*, and be doing *they know not what*, till the *Light* of God is found in them. Hence also it is, that That which is called the *Wisdom*, the *Honour*, the *Honesty*, and the *Religion* of the natural Man, often does as much Hurt to himself, and others, as his Pride, Ambition, Self-Love, Envy, or Revenge, and are subject to the same Humour and Caprice; it is because Nature is *no better* in one Motion than in another, nor can be so, till *something supernatural* is come into it. We often charge Men both in Church and State, with changing their *Principles;* but the Charge is too hasty; for no Man ever did, or can change his Principles, but by a Birth from above. The *natural*, called in Scripture, the *old Man*, is steadily the same in Heart and Spirit in every Thing he does, whatever Variety of Names may be given to his Actions. For *Self* can have no Motion but what is *selfish*, which Way soever it goes, or whatever it does, either in Church or State. And be assured of this, that *Nature* in every Man, whether he be learned or unlearned, is this *very Self*, and can be nothing else, till a Birth of the Deity is brought forth in it. There is therefore no Possibility of having the Spirit of Love, or any Divine Goodness, from any Power of Nature, or Working of Reason. It can only be had in its own Time and Place; and its Time and Place is nowhere, but where Nature is *overcome* by a Birth of the Life of God in the Properties of the Soul. And thus you see the infallible Truth, and absolute Necessity, of Christian Redemption; it is the most demonstrable Thing in all Nature.—The Deity must become Man, take a Birth in the fallen Nature, be united to it, become the Life of it, or the natural Man must of all Necessity be for ever and ever in the Hell of his own Hunger, Anguish, Con-

trariety and Self-Torment; and all for this plain Reason, because Nature is, and can be, nothing else, but this Variety of Self-Torment till the Deity is manifested and dwelling in it.

And now, Sir, you see also the absolute Necessity of the Gospel-Doctrine of the Cross, *viz.*, of *dying to Self*, as the one only Way to Life in God. This Cross, or Dying to Self, is the *one Morality* that does Man any Good. Fancy as many Rules as you will of modelling the moral Behaviour of Man, they all do nothing, because they leave Nature still alive, and therefore can only help a Man to a feigned hypocritical Art of concealing his own inward Evil, and seeming to be not under its Power. And the Reason why it must be so is plain; it is because Nature is not possible to be reformed; it is immutable in its Workings, and must be always as it is, and never any better or worse, than its own untaught Workings are. It can no more change from Evil to Good, than Darkness can work itself into Light. The one Work therefore of Morality is the one Doctrine of the Cross, *viz.*, to resist and deny Nature, that a *supernatural Power*, or Divine Goodness, may take Possession of it, and bring a new Light into it.

In a Word, there are, in all the Possibility of Things, but two States, or Forms of Life; the one is Nature, and the other is God *manifested in Nature;* and as God and Nature are both within you, so you have it in your Power to live and work with which you will; but are under a Necessity of doing either the one or the other. There is no standing still, Life goes on, and is always bringing forth its *Realities*, which Way soever it goes. You have seen, that the Properties of Nature are, and can be, nothing else in their own Life, but a *restless Hunger*, *Disquiet*, and *blind Strife*, *for they know not what*, till the Properties of Light and Love have got Possession of them. Now when you see this, you see the *true State* of every natural Man, whether he be *Cæsar* or *Cato*, whether he gloriously murders others, or only stabs himself; blind Nature does all the Work, and must be the Doer of it, till the *Christ of God* is *born* in him. For the Life of Man can be nothing else but an Hunger of Covetousness, a Rising up of Pride, Envy, and Wrath, a medley of contrary Passions, doing and undoing *it knows not what*, because these Workings are *essential* to the Properties of Nature; they must be always hungering, and working one against another, striving to be above one another, and all this *in Blindness*, till the *Light of God* has helped them to *one common Good*, in which they all willingly *unite*, *rest*, and *rejoice*. In a Word, Goodness is only a *Sound*, and Virtue a mere Strife of *natural Passions*, till the *Spirit of Love* is the Breath of every Thing that lives and moves in the Heart. For

Love is the one only Blessing, and Goodness, and God of Nature; and you have no true Religion, are no Worshipper of the one true God, but in and by that Spirit of Love, which is God himself living and working in you.

But here I take off my Pen, and shall leave the remaining Part of your Objection to another Opportunity.

I am, &c.

King's Cliff, June 16,
1752.

THE SPIRIT OF LOVE.

PART THE SECOND.

IN DIALOGUES.

By *WILLIAM LAW*, M.A.

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THE FIRST DIALOGUE BETWEEN *Theogenes*, *Eusebius*, and *Theophilus*.

THEOGENES. Dear *Theophilus*, this Gentleman is *Eusebius*, a very valuable and worthy Curate in my Neighbourhood; he would not let me wait any longer for your second Letter on the Spirit of Love, nor be content till I consented to our making you this Visit. And indeed, we are both on the same Errand, and in equal Impatience to have your full Answer to that Part of my Objection, which you reserved for a second Letter.

Theophilus. My Heart embraces you both with the greatest Affection, and I am much pleased at the Occasion of your Coming, which calls me to the most delightful Subject in the World, to help both you and myself to rejoice in that adorable Deity, whose infinite Being is an Infinity of mere Love, an unbeginning, never-ceasing, and for ever overflowing Ocean of Meekness, Sweetness, Delight, Blessing, Goodness, Patience, and Mercy; and all this, as so many blessed Streams breaking out of the Abyss of universal Love, Father, Son, and Holy Ghost, a Triune Infinity of Love and Goodness, for ever and ever giving forth nothing but the same Gifts of Light and Love, of Blessing and Joy, whether before or after the Fall, either of Angels or Men.

Look at all Nature, through all its Height and Depth, in all its Variety of working Powers, it is what it is for this only End, that the hidden Riches, the invisible Powers, Blessings, Glory and Love of the unsearchable God, may become visible, sensible, and manifest in it and by it.

Look at all the Variety of Creatures, they are what they are for this only End, that in their infinite Variety, Degrees, and Capacities, they may be as so many speaking Figures, living Forms of the manifold Riches and Powers of Nature, as so many Sounds and Voices, Preachers and Trumpets, giving Glory and Praise and Thanksgiving to that Deity of Love, which gives Life to all Nature and Creature.

For every Creature of unfallen Nature, call it by what Name

you will, has its Form, and Power, and State, and Place in Nature, for no other End, but to open and enjoy, to manifest and rejoice in some Share of the Love, and Happiness, and Goodness of the Deity, as springing forth in the boundless Height and Depth of Nature.

Now this is the *one Will* and Work of God in and through all Nature and Creature. From Eternity to Eternity He can will and intend nothing towards them, in them, or by them, but the *Communication* of various Degrees of His own Love, Goodness, and Happiness to them, according to their State, and Place, and Capacity in Nature. This is God's unchangeable Disposition towards the Creature; He can be nothing else but all Goodness towards it, because He can be nothing towards the Creature but that which he is, and was, and ever shall be in Himself.

God can no more begin to have any *Wrath*, *Rage*, or *Anger* in Himself, after Nature and Creature are in a fallen State, than He could have been infinite Wrath, and boundless Rage everywhere, and from all Eternity. For nothing can *begin* to be in God, or to be in a *new State* in Him; every Thing that is in Him, is essential to Him, as inseparable from Him, as unalterable in Him, as the triune Nature of his Deity.

Theogenes. Pray, *Theophilus*, let me ask you, Does not *Patience*, and *Pity*, and *Mercy* begin to be in God, and only *then begin*, when the Creature has brought itself into Misery? They could have no Existence in the Deity before. Why then may not a Wrath and Anger *begin* to be in God, when the Creature has rebelled against him, though it neither had, nor could have any Existence in God before?

Theophilus. It is true, *Theogenes*, that God can only then *begin* to make known his Mercy and Patience, when the Creature has lost its Rectitude and Happiness, yet nothing then begins to be in God, or to be found in him, but that which was always in him in the same infinite State, *viz.*, a *Will to all Goodness*, and which *can will nothing else.* And his Patience and Mercy, which could not show forth themselves, till Nature and Creature had brought forth Misery, were not new Tempers, or the Beginning of some *new* Disposition that was not in God before, but only *new* and *occasional* Manifestations of that boundless *eternal Will* to *all Goodness*, which always was in God in the same Height and Depth. The Will to all *Goodness*, which is God himself, *began* to display itself in a *new* Way, when it first gave Birth to Creatures. The same Will to all Goodness *began* to manifest itself in another *new* Way, when it became Patience and Compassion towards fallen Creatures. But neither of these Ways are the Beginning of any *new Tempers* or Qualities in God, but

only new and *occasional Manifestations* of that true eternal Will to all Goodness, which always was, and always will be, in the same Fulness of Infinity in God.

But to suppose that when the Creature has abused its Power, lost its Happiness, and plunged itself into a Misery, out of which it cannot deliver itself, to suppose that then there begins to be *something* in the holy Deity of Father, Son, and Holy Ghost, that is not of the Nature and Essence of God, and which was not there before, *viz.*, a Wrath, and Fury, and vindictive Vengeance, breaking out in Storms of Rage and Resentment, because the poor Creature has brought Misery upon itself, is an Impiety and Absurdity that cannot be enough abhorred. For nothing can be in God, but that which He is, and has from Himself, and therefore no Wrath can be in the Deity itself, unless God was in Himself, before all Nature, and from all Eternity, an Infinity of Wrath.

Why are Love, Knowledge, Wisdom, and Goodness, said to be infinite and eternal in God, capable of no Increase or Decrease, but always in the same highest State of Existence? Why is his Power eternal and omnipotent, his Presence not here, or there, but everywhere the same? No Reason can be assigned, but because nothing that is *temporary*, *limited*, or bounded, can be in God. It is his Nature to be that which He is, and all that He is, in an infinite, unchangeable Degree, admitting neither higher nor lower, neither here nor there, but always, and everywhere, in the same unalterable State of Infinity. If therefore Wrath, Rage, and Resentment could be in the Deity itself, it must be an unbeginning, boundless, never-ceasing Wrath, capable of no *more* or *less*, no *up* or *down*, but always existing, always working, and breaking forth in the same Strength, and everywhere equally burning in the Height and Depth of the abyssal Deity. There is no medium here. There must be either all or none, either no Possibility of Wrath, or no Possibility of its having any Bounds. And therefore, if you would not say, that every Thing that has proceeded, or can, or ever shall proceed from God, are and can be only so many Effects of his eternal and omnipotent Wrath, which can never cease, or be less than infinite, if you will not hold this monstrous Blasphemy, you must stick close to the absolute Impossibility of Wrath having any Existence in God. For nothing can have any Existence in God, but in the Way and Manner as his Eternity, Infinity, and Omnipotence have their Existence in him. Have you any Thing to object to this?

Theogenes. Indeed, *Theophilus*, both *Eusebius* and myself have been from the first fully satisfied with what has been said of this

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Matter in the *Book of Regeneration*, the *Appeal*, and the *Spirit of Prayer*, *&c.* We find it impossible to think of God as subject to Wrath, or capable of being inflamed by the Weakness, and Folly, and Irregularity of the Creature. We find ourselves incapable of thinking any otherwise of God, than as the *one only Good*, or as you express it, an *eternal immutable Will to all Goodness*, which can will Nothing else to all Eternity, but to communicate Good, and Blessing, and Happiness, and Perfection to every Life, according to its Capacity to receive it.

Had I an hundred Lives, I could with more Ease part with them all, by suffering an hundred Deaths, than give up this lovely Idea of God. Nor could I have any Desire of Eternity for myself, if I had not Hopes, that by partaking of the Divine Nature, I should be eternally delivered from the Burden and Power of my *own Wrath*, and changed into the blessed *Freedom* of a Spirit, that is *all Love*, and a *mere Will* to Nothing but Goodness. An Eternity without this, is but an Eternity of Trouble. For I know of no Hell, either here or hereafter, but the Power and Working of Wrath, nor any Heaven, but where the God of Love is all in all, and the working Life of all. And therefore, that the holy Deity is all Love, and Blessing, and Goodness, willing and working only Love and Goodness to every Thing, as far as it can receive it, is a Truth as deeply grounded in me as the feeling of my own Existence. I ask you for no Proof of this; my only Difficulty is how to reconcile this Idea of God to the Letter of Scripture. *First*, Because the Scripture speaks so much and so often of the Wrath, the Fury, and vindictive Vengeance of God. *Secondly*, Because the whole Nature of our Redemption is so plainly grounded on such a supposed Degree of Wrath and Vengeance in God, as could not be *satisfied*, *appeased*, and *atoned* by any Thing less than the Death and Sacrifice of the only begotten Son of God.

Theophilus. I will do more for you, *Theogenes*, in this Matter than you seem to expect. I will not only reconcile the Letter of Scripture with the foregoing Description of God, but will show you, that every Thing that is said of the Necessity of Christ's being the only possible *Satisfaction* and *Atonement* of the vindictive Wrath of God, is a full and absolute Proof, that the Wrath of God spoken of never was, nor is, or possibly can be in God.

Eusebius. Oh! *Theophilus*, you have forced me now to speak, and I cannot contain the Joy that I feel in this Expectation which you have raised in me. If you can make the Scriptures do all that which you have promised to *Theogenes*, I shall be in Paradise before I die. For to know that Love alone was the Beginning of Nature and Creature, that nothing but Love encompasses the

whole Universe of Things, that the governing Hand that overrules all, the watchful Eye that sees through all, is nothing but omnipotent and omniscient Love, using an Infinity of Wisdom, to raise all that is fallen in Nature, to save every misguided Creature from the miserable Works of its own Hands, and make Happiness and Glory the perpetual Inheritance of all the Creation, is a Reflection that must be quite ravishing to every intelligent Creature that is sensible of it. Thus to think of God, of Providence, and Eternity, whilst we are in this Valley and Shadow of Death, is to have a real Foretaste of the Blessings of the World to come. Pray, therefore, let us hear how the Letter of Scripture is a Proof of this God of Love.

Theophilus. Before I do this, *Eusebius*, I think it requisite to show you, in a Word or two, the true Ground and Nature of Wrath in all its Kinds, what it is in itself, whence it has its Birth, Life, and Manner of Existence. And then you will see with your own Eyes, *why*, and *how*, and *where* Wrath or Rage can, or cannot be. And till you see this fundamentally in the Nature of things, you cannot be at all qualified to judge of the Matter in Question, but must only think and speak at random, merely as your Imagination is led by the Sound of Words. For till we know, in the Nature of the Thing, what Wrath is in itself, and *why*, and *how* it comes into Existence, wherever it is, we cannot say, where it can enter, or where it cannot. Nor can we possibly know what is meant by the *Satisfaction*, *Appeasing*, or *Atonement* of Wrath in any Being, but by knowing *how*, and *why*, or for what Reason Wrath can rise and work in any Being, and then only can we know how any Wrath, wherever raised, can be *atoned* or made to *cease*.

Now there are two Things, both of them visible to your outward Senses, which entirely open the *true Ground* and *Nature* of Wrath, and undeniably show what it is in itself, from whence it arises, and wherein its Life, and Strength, and Being consist. And these two Things are, a *Tempest* in the Elements of this World, and a *raging Sore* in the Body of Man, or any other Animal. Now that a Tempest in the Elements is Wrath in the Elements, and a Sore in the Body of an Animal a Wrath in the State or Juices of the Body, is a Matter, I think, that needs no Proof or Explanation. Consider, then, *how* or *why* a Tempest arises in the Elements, or an inflamed Sore in the Body, and then you have the *true Ground* and *Nature* of Wrath. Now a *Tempest* does not, cannot arise in the Elements whilst they are in their *right State*, in their *just Mixture* or Union with one another. A *Sore* does not, cannot break forth in the Body, whilst the Body is altogether in its true *State* and *Temperature*

of its Juices. Hence you plainly see, that Wrath has its *whole Nature*, and *only Ground* of its Existence, in and by the *Disorder*, or bad *State* of the Thing in which it exists and works. It can have no Place of Existence, no Power of breaking forth, but where the Thing has *lost* its proper Perfection, and is not as it ought to be. And therefore no good Being, that is in its *proper State* of Goodness, can, whilst it is in such a State, have any Wrath or Rage in it. And therefore, as a Tempest of any kind in the Elements, is a sure Proof that the Elements are not in their right State, but under Disorder, as a *raging Sore* in the Body is a certain Indication that the Body is *impure* and *corrupt*, and not as it should be; so in whatever Mind, or intelligent Being, Wrath or Rage works, and breaks forth, there, there is Proof enough, that the Mind is in that same *impure*, *corrupt*, and *disordered State*, as those Elements that raise a Tempest, and that Body which gives forth an inflamed Sore. And now, Gentlemen, what think you of a supposed Wrath, or Rage in God? Will you have such Things to be in the Deity itself as cannot have Place or Existence even in any Creature, till it is become *disordered* and *impure*, and has lost its *proper State* of Goodness?

Eusebius. But pray, *Theophilus*, let me observe, that it does not yet appear to me, that there is but *one* Wrath possible to be in Nature and Creature. I grant there is such a Likeness in the Things you have appealed to, as is sufficient to justify Poets, Orators, or popular Speakers, in calling a Tempest Wrath, and Wrath a Tempest. But this will not do in our present Matter; for all that you have said depends upon this, whether, in a philosophic Strictness in the Nature of the Thing, there can only be *one Wrath*, wherever it is, proceeding strictly from the *same Ground*, and having everywhere the *same Nature*. Now if you can prove this Identity, or Sameness of Wrath, be it where it will, either in an intelligent Mind, the Elements of this World, or the body of an Animal, then your Point is absolutely gained, and there can be no Possibility for Wrath to have any Existence in the Deity. But as Body and Spirit are generally held to be quite contrary to each other in their most essential Qualities, I do not know how you can sufficiently prove, that they can only have *one Kind* of Wrath, or that Wrath must have *one* and the *same* Ground and Nature, whether it be in Body or Spirit.

Theophilus. Wrath can have no *better*, or other Ground and Nature in Body, than it has in Spirit, for this Reason, because it can have no *Existence* or *Manner* of working in the Body, but what it has *directly* from Spirit. And therefore, in every Wrath that is visible in any *Body* whatever, you have a true Manifestation of the Ground and Nature of Wrath, in whatever Spirit it is.

And therefore, as there is but one Ground and Nature of Wrath in all outward Things, whether they be animate or inanimate, so you have Proof enough, that so it is with all Wrath in the Spirit or Mind. Because Wrath in any *Body*, or *outward* Thing, is nothing else but the *inward working* of that Spirit, which manifests itself by an outward Wrath in the Body.

And what we call Wrath in the *Body*, is, truly and strictly speaking, the Wrath of the Spirit in the Body

For you are to observe, that *Body* begins not from itself, nor is any Thing of itself, but is all that it is, whether pure or impure, has all that it has, whether of Light or Darkness, and works all that it works, whether of Good or Evil, *merely* from Spirit. For nothing, my Friend, *acts* in the whole Universe of Things but *Spirit alone*. And the State, Condition, and Degree of every Spirit, is only and solely opened by the State, Form, Condition, and Qualities of the Body that belongs to it. For the Body can have no Nature, Form, Condition, or Quality, but that which the Spirit that brings it forth gives to it.

Was there no *eternal universal* Spirit, there could be no eternal or universal *Nature;* that is, was not the Spirit of God everywhere, the *Kingdom of Heaven*, or the visible Glory of God in an outward Majesty of Heaven, could not be everywhere. Now the Kingdom of Heaven is *that* to the Deity, which every *Body* is to the Spirit, which lives, works, and manifests itself in it. But the Kingdom of Heaven is not God, yet all that it is, and has, and does, is only an outward Manifestation of the Nature, Power, and Working of the Spirit of God.

It is thus with every creaturely *Spirit* and its *Body*, which is the *Habitation* or *Seat* of its Power, and as the Spirit is in its Nature, Kind, and Degree, whether heavenly, earthly, or hellish, so is its Body. Were there not creaturely Spirits, there could be no creaturely Bodies. And the Reason why there are creaturely Bodies of such various Forms, Shapes, and Powers, is because Spirits come forth from God in *various Kinds* and *Degrees* of Life, each manifesting its own Nature, Power, and Condition, by *that Body* which proceeds from it as its *own Birth*, or the Manifestation of its *own Powers*.

Now the Spirit is not Body, nor is the Body Spirit; they are so *essentially* distinct, that they cannot *possibly* lose their Difference, or be changed into one another; and yet all that is in the Body, is from the *Nature*, *Will* and *Working* of its Spirit. There is therefore no possible Room for a Supposition of *two Kinds* of Wrath, or that Wrath may have *two Natures*, the one as it is in Spirit, and the other as it is in Body; *first*, because nothing can be wrathful but Spirit, and *secondly*, because no Spirit can exert,

or manifest Wrath, but in and by its Body. The kindling its *own Body* is the Spirit's *only Wrath.* And therefore, through the whole Universe of Things, there is and can be but *one possible* Ground and Nature of Wrath, whether it be in the *Sore* of an animal Body, in a *Tempest* of the Elements, in the *Mind* of a Man, in an *Angel,* or in *Hell.*

Eusebius. Enough, enough, *Theophilus.* You have made it sufficiently plain, that Wrath can be no more in God Himself, than Hell can be Heaven. And therefore we ask no more of you, but only to reconcile this with the Language and Doctrine of the holy Scriptures.

Theogenes. You are in too much Haste, *Eusebius;* it would be better to let *Theophilus* proceed further in this Matter. He has told us what Wrath is in itself, be it where it will; I should be glad to know its *one true* Original, or how, and where, and why it could possibly begin to be.

Theophilus. To inquire, or search into the Origin of Wrath, is the same Thing as to search into the Origin of Evil and Sin: For Wrath and Evil are but two Words for one and the same Thing. There is no Evil in any Thing, but the Working of the Spirit of Wrath. And when Wrath is entirely suppressed, there can be no more Evil, or Misery, or Sin in all Nature and Creature. This therefore is a firm Truth, that nothing can be capable of Wrath, or be the Beginning of Wrath, but the Creature, because nothing but the Creature can be the Beginner of Evil and Sin.

Again, the Creature can have *no Beginning*, or Sensibility of Wrath in itself, but by *losing* the living Power, the living Presence, and governing Operation of the Spirit of God within it; or in other Words, by its losing that heavenly State of Existence in God, and Influence from Him, which it had at its Creation.

Now no intelligent Creature, whether Angel or Man, can be *good* and *happy*, but by partaking of, or having in itself, a *twofold* Life. Hence so much is said in the Scripture of an inward and outward, an old and a new Man.—For there could be no Foundation for this Distinction, but because every intelligent Creature, created to be good and happy, must of all *Necessity* have a twofold Life in it, or it cannot possibly be capable of Goodness and Happiness, nor can it possibly lose its Goodness and Happiness, or feel the least Want of them, but by its breaking the *Union* of this twofold Life in itself. Hence so much is said in the Scripture of the quickening, raising, and reviving the inward, new Man, of the new Birth from above, of Christ being formed in us, as the one only Redemption and Salvation of the Soul. Hence also the Fall of *Adam* was said to be a *Death*, that he died the Day of his Sin, though he lived so many hundred Years after it: it

was because his Sin broke the *Union* of his twofold Life, and put an End to the heavenly Part of it, and left only *one Life*, the Life of this bestial earthly World in Him.

Now there is, in the Nature of the Things, an absolute Necessity of this *twofold Life* in every Creature that is to be *good* and *happy;* and the twofold Life is this, it must have the Life of *Nature*, and the Life of *God* in it. It cannot be a Creature, and intelligent, but by having the Life and Properties of *Nature;* that is, by finding itself to be a Life of *various Sensibilities*, that has a Power of *Understanding*, *Willing* and *Desiring:* This is its *creaturely* Life, which, by the creating Power of God, it has in and from Nature.

Now this is all the Life that is, or can be *creaturely*, or be a Creature's *natural own Life;* and all this creaturely natural Life, with all its various Powers and Sensibilities, is only a Life of *various Appetites*, *Hungers*, and *Wants*, and cannot possibly be any Thing else. God Himself cannot make a Creature to be in *itself*, or as to its *own Nature*, any Thing else but a State of *Emptiness*, of *Want*, of *Appetite*, *&c.* He cannot make it to be good and happy *in* and *from* its natural State; this is as impossible, as for God to cease to be the *one only Good.* The highest Life therefore, that is natural and creaturely, can go no higher than this; it can only be a *bare Capacity* for Goodness and Happiness, and cannot possibly be a good and happy Life, but by the Life of God dwelling in, and in Union with it. And this is the twofold Life, that of *all Necessity* must be *united* in every good and perfect and happy Creature.

See here the greatest of all Demonstrations of the absolute Necessity of the Gospel Redemption and Salvation, and all proved from the Nature of the Thing. There can be no Goodness and Happiness for any intelligent Creature, but in and by this twofold Life; and therefore the *Union* of the Divine and human Life, or the Son of God incarnate in Man, to make Man again a Partaker of the Divine Nature, is the *one only* possible Salvation for all the Sons of fallen *Adam*, that is, of *Adam* dead to, or fallen from his first Union with the Divine Life.

Deism therefore, or a Religion of Nature, pretending to make Man good and happy without Christ, or the Son of God entering into *Union* with the human Nature, is the greatest of all Absurdities. It is as contrary to the Nature and Possibilities of Things, as for mere *Emptiness* to be its own Fulness, mere *Hunger* to be its own Food, and mere *Want* to be its Possession of all Things. For Nature and Creature, without the Christ of God, or the Divine Life in Union with it, is and can be nothing else but this mere *Emptiness*, *Hunger*, and *Want* of all that which can alone

make it good and happy. For God himself, as I said, cannot make any Creature to be good and happy by any Thing that is in its own created Nature; and however high or noble any Creature is supposed to be created, its Height and Nobility can consist in nothing, but its higher Capacity and Fitness to receive a higher Union with the Divine Life, and also a higher and more wretched Misery, when left to itself, as is manifest by the hellish State of the fallen Angels. Their high and exalted Nature was only an enlarged Capacity for the Divine Life; and therefore when this Life was lost, their whole created Nature was nothing else, but the Height of Rage, and hellish Distraction.

A plain Demonstration, that there can be no Happiness, Blessing, and Goodness for any Creature in Heaven, or on Earth, but by having, as the Gospel says, Jesus Christ made unto it, *Wisdom*, *Righteousness*, Sanctification and Peace with God.

And the Reason is this; it is because Goodness and Happiness are absolutely inseparable from God, and can be nowhere but in God. And on the other Hand, *Emptiness*, *Want*, *Insufficiency*, *&c.*, are absolutely inseparable from the Creature, as such; its whole Nature cannot possibly be any Thing else, be it what or where it will, an Angel in Heaven, or a Man on Earth; it is and must be, in its *whole creaturely* Nature and Capacity, a mere Hunger and Emptiness, *&c.* And therefore all that we know of God, and all that we know of the Creature, fully proves, that the *Life of God* in Union with the *creaturely Life* (which is the Gospel Salvation) is the one only Possibility of Goodness and Happiness in any Creature, whether in Heaven or on Earth.

Hence also it is enough certain, that this *twofold Life* must have been the *original State* of every intelligent Creature, at its first coming forth from God. It could not be brought forth by God, to have only a *creaturely Life* of Nature, and be left to that; for that would be creating it under a *Necessity* of being in Misery, in Want, in Wrath, and all painful Sensibilities. A Thing more unworthy of God, and more impossible for Him to do, than to create numberless earthly Animals under a Necessity of being perpetually pained with Hunger and Thirst, without any Possibility of finding any Thing to eat or to drink.

For no creaturely Life can in itself be any higher, or better, than a State of Want, or a seeking for something that cannot be found in itself; and therefore, as sure as God is good, as sure as He would have intelligent Beings live a Life of Goodness and Happiness, so sure it is, that such Beings must of all Necessity, in their first Existence, have been blessed with a *twofold Life*, *viz.*, the Life of God dwelling in, and united with, the Life of Nature, or created Life.

Eusebius. What an important Matter have you here proved, in the *Necessity* and *Certainty* of this *twofold* Life in every intelligent Being that is to be good and happy; for this great Truth opens and asserts the certain and substantial Ground of the spiritual Life, and shows, that all Salvation is, and can be nothing else, but the *Manifestation* of the Life of God in the Soul. How clearly does this give the solid Distinction between inward Holiness, and all outward, creaturely Practices. All that God has done for Man by any particular Dispensations, whether by the *Law*, or the *Prophets*, by the *Scriptures*, or *Ordinances* of the Church, are only as Helps to an Holiness which they cannot give, but are only suited to the Death and Darkness of the earthly, creaturely Life, to turn it from itself, from its own Workings, and awaken in it a Faith and Hope, a Hunger and Thirst after that *first Union* with the Life of the Deity, which was lost in the Fall of the first Father of Mankind.

How unreasonable is it, to call *perpetual Inspiration* Fanaticism and Enthusiasm, when there cannot be the *least Degree* of Goodness or Happiness in any intelligent Being, but what is in its *whole Nature*, merely and truly the *Breathing*, the *Life*, and the *Operation* of God in the Life of the Creature? For if Goodness can only be in God, if it cannot exist *separate* from Him, if he can only *bless* and *sanctify*, not by a *creaturely* Gift, but by *Himself* becoming the *Blessing* and *Sanctification* of the Creature, then it is the highest Degree of Blindness, to look for any Goodness and Happiness from any Thing, but the *immediate Indwelling Union*, and *Operation* of the Deity in the Life of the Creature. Perpetual Inspiration, therefore, is in the Nature of the Thing as necessary to a Life of Goodness, Holiness, and Happiness, as the perpetual Respiration of the Air is necessary to animal Life.

For the Life of the Creature, whilst only creaturely, and possessing nothing but itself, is Hell; that is, it is all *Pain* and Want and *Distress*. Now nothing, in the Nature of the Thing, can make the *least Alteration* in this creaturely Life, nothing can help it to be in *Light* and *Love*, in *Peace* and *Goodness*, but the Union of God with it, and the Life of God working in it, because nothing but God is Light, and Love, and heavenly Goodness. And, therefore, where the Life of God is not become the Life and Goodness of the Creature, there the Creature cannot have the least Degree of Goodness in it.

What a Mistake is it, therefore, to confine Inspiration to *particular* Times and Occasions, to Prophets and Apostles, and extraordinary Messengers of God, and to call it *Enthusiasm*, when the common Christian looks, and trusts to be *continually led* and inspired by the Spirit of God! For though all are not

called to be Prophets or Apostles, yet all are called to be *holy*, as He who has called them is *holy, to be perfect as their heavenly Father is perfect, to be like minded with Christ*, to will only as God wills, to do all to his Honour and Glory, to renounce the Spirit of this World, to have their Conversation in Heaven, to set their Affections on Things above, to love God with all their Heart, Soul, and Spirit, and their Neighbour as themselves.

Behold a Work as *great*, as *Divine* and *supernatural*, as that of a Prophet and an Apostle. But to suppose that we ought, and may always be in this Spirit of Holiness, and yet are not, and ought not to be *always moved and led by the Breath and Spirit of God within us*, is to suppose, that there is a Holiness and Goodness which comes not from God; which is no better than supposing, that there may be true Prophets and Apostles who have not their Truth from God.

Now the Holiness of the common Christian is not an *occasional* Thing, that begins and ends, or is only for such a Time, or Place, or Action, but is the Holiness of *that*, which is always *alive* and *stirring* in us, namely, of our Thoughts, Wills, Desires, and Affections. If therefore these are always alive in us, always driving, or governing our Lives, if we can have no Holiness or Goodness, but as this Life of Thought, Will, and Affection, works in us, if we are all called to this inward Holiness and Goodness, then a *perpetual, always existing Operation of the Spirit of God within us*, is absolutely necessary. For we cannot be inwardly led and governed by a Spirit of Goodness, but by being governed by the *Spirit of God himself*. For the Spirit of God and the Spirit of Goodness are not two Spirits, nor can we be said to have any more of the one, than we have of the other.

Now if our Thoughts, Wills, and Affections, need only be now and then holy and good, then, indeed, the moving and breathing Spirit of God need only now and then govern us. But if our Thoughts and Affections are to be always holy and good, then the holy and good Spirit of God is to be always operating, as a Principle of Life within us.

The Scripture says, 'We are not sufficient of ourselves to 'think a good Thought.' If so, then we cannot be chargeable with not thinking, and willing that which is good, but upon this *Supposition*, that there is always a *supernatural* Power within us, ready and able to help us to the Good, which we cannot have from ourselves.

The Difference then of a good and a bad Man does not lie in this, that the one wills that which is good, and the other does not, but solely in this, that the one concurs with the living inspiring Spirit of God within him, and the other resists it, and is and can be *only chargeable* with Evil, because he resists it.

Therefore whether you consider that which is good or bad in a Man, they equally prove the *perpetual Indwelling*, and *Operation* of the Spirit of God within us, since we can only be bad by resisting, as we are good by yielding to the Spirit of God; both which equally suppose a perpetual Operation of the Spirit of God within us.

How firmly our established Church adheres to this Doctrine of the Necessity of the *perpetual Operation* of the holy Spirit, as the one only Source and Possibility of any Degree of Divine Light, Wisdom, Virtue, and Goodness in the Soul of Man, how earnestly she wills and requires all her Members to live in the most open Profession of it, and in the highest Conformity to it, may be seen by many such Prayers as these, in her common, ordinary, public Service.

'O God, for as much as without Thee we are not able to please 'Thee, grant that thy Holy Spirit may in all Things direct and 'rule our Hearts.' Again, 'We pray Thee, that thy Grace may 'ALWAYS prevent and follow us, and make us CONTINU-'ALLY to be given to all good Works.' Again, 'Grant to us, 'Lord, we beseech Thee, the Spirit to think and do ALWAYS 'such Things as be rightful, that we, who cannot do ANY-'THING that is good WITHOUT Thee, may by Thee be en-'abled to live according to thy Will.' Again, 'Because the 'Frailty of Man, WITHOUT Thee, CANNOT BUT FALL, 'keep us EVER by thy Help from all Things hurtful, and 'LEAD us to all Things profitable to our Salvation, *&c.*' Again, 'O God from whom all good Things do come, grant to us thy 'humble Servants, that by THY holy INSPIRATION we may 'THINK those Things that be good, and by thy merciful 'GUIDING may PERFORM the same.'—But now, the *true Ground* of all this Doctrine of the Necessity of the perpetual Guidance and Operation of the holy Spirit, lies in what has been said above, of the Necessity of a *twofold Life* in every intelligent Creature that is to be good and happy. For if the creaturely Life, whilst alone, or left to itself, can only be *Want*, *Misery*, and *Distress*, if it cannot possibly have any Goodness or Happiness in it, till the Life of God is *in Union* with it, *as one Life*, then every Thing that you read in the Scripture of the Spirit of God, as the *only Principle* of Goodness, opens itself to you as a most certain and blessed Truth, about which you can have no doubt.

Theophilus. Let me only add, *Eusebius*, to what you have said, that from this absolute Necessity of a *twofold Life*, in every Creature, that is to be good and happy, we may, in a still greater Clearness see the Certainty of that which we have so often spoken

of at other Times, namely, that the *inspoken Word* in Paradise, the *Bruiser* of the Serpent, the *Seed* of the Woman, the *Immanuel*, the holy *Jesus* (for they all mean the same Thing) is, and was the only possible Ground of Salvation for fallen Man. For if the twofold Life is necessary, and Man could not be restored to Goodness and Happiness but by the *restored Union* of this twofold Life into its first State, then there was an absolute Necessity, in the Nature of the Thing, that every Son of Adam should have such a *Seed of Heaven* in the Birth of his Life, as could, by the *Mediation* of Christ, be raised into a Birth and Growth of the first perfect Man. This is the one original Power of Salvation, without which, no *external Dispensation* could have done any Thing towards raising the fallen State of Man. For nothing could be raised, but what *there* was to be raised, nor Life be given to any Thing, but to that which was capable of Life. Unless, therefore, there had been a *Seed of Life*, or a smothered Spark of Heaven in the Soul of Man, which wanted to come to the Birth, there had been no *Possibility* for any *Dispensation* of God, to bring forth a Birth of Heaven in fallen Man.

The *Faith* of the first *Patriarchs* could not have been in Being, *Moses* and the *Prophets* had come in vain, had not the Christ of God lain in a *State of Hiddenness* in every Son of Man. For *Faith*, which is a Will and Hunger after God, could not have *begun* to be, or have any Life in Man, but because there was something of the Divine Nature *existing* and *hid* in Man. For nothing can have any longing Desire but after its own Likeness, nor could any Thing be made to desire God, but that which came from Him, and had the Nature of Him.

The Whole mediatorial Office of Christ, from his Birth to his sitting down in Power at the right Hand of God, was only for this End, to help Man to a Life that was fallen into *Death* and *Insensibility* in him. And therefore his mediatorial Power was to manifest itself by Way of a *new Birth*. In the Nature of the Thing nothing else was to be done, and Christ had no other Way to proceed, and that for this plain Reason, because Life was the Thing that was lost, and Life, wherever it is, must be raised by a Birth, and every Birth must, and can only come from its *own Seed*.

But if Christ was to raise a new Life like his own in every Man, then every Man must have had *originally*, in the inmost Spirit of his Life, a *Seed* of Christ, or Christ as a Seed of Heaven, lying there as in a State of *Insensibility* or *Death*, out of which it could not arise but by the *mediatorial Power* of Christ, who, as a second Adam, was to regenerate that Birth of his *own Life*, which was *lost* in all the natural Sons of the first Adam.

But unless there was this *Seed* of *Christ*, or Spark of Heaven *hidden* in the Soul, not the least Beginning of Man's Salvation, or of Christ's mediatorial Office could be made. For *what* could begin to deny *Self*, if there was not something in Man *different* from Self? What could begin to have *Hope* and *Faith* and Desire of an heavenly Life, if there was not *something* of *Heaven hidden* in his Soul, and lying therein, as in a State of Inactivity and Death, till raised by the Mediation of Christ into its first Perfection of Life, and set again in its true Dominion over Flesh and Blood.

Eusebius. You have, *Theophilus*, sufficiently proved the Certainty and Necessity of this Matter. But I should be glad if you knew how to help me to some more distinct Idea and Conception of it.

Theophilus. An Idea is not the Thing to be here sought for, it would rather hinder, than help your true Knowledge of it. But, perhaps, the following Similitude may be of some Use to you.

The *ten Commandments*, when written by God on Tables of Stone, and given to Man, did not then first begin to belong to Man ; they had their *Existence* in Man, were *born* with him, they lay as a *Seed* and *Power* of Goodness, *hidden* in the Form and Make of his Soul, and altogether inseparable from it, before they were shown to Man on *Tables of Stone.* And when they were shown to Man on Tables of Stone, they were only an *outward Imitation* of that which was inwardly in Man, though not *legible*, because of that Impurity of Flesh and Blood, in which they were drowned and swallowed up. For the earthly Nature, having overcome the Divinity that was in Man, it gave Commandments of *its own* to Man, and required Obedience to all the Lusts of the Flesh, the Lust of the Eyes, and the Pride of Life.

Hence it became necessary, that God should give an *outward* Knowledge of such Commandments as were become inwardly *unknown*, *unfelt*, and as it were shut up in Death in the Soul.

But now, had not *all* that is in these Commandments been *really* and *antecedently* in the Soul, as its *own Birth* and *Nature*, had they not still *lain therein*, and, although totally suppressed, yet in such a *Seed* or *Remains*, as could be called forth into their first living State, in vain had the Tables of Stone been given to Man ; and all outward Writing, or Teaching of the Commandments, had been as useless, as so many Instructions given to *Beasts* or *Stones.* If therefore you can conceive, how all that is *good* and *holy* in the Commandments, laid *hid* as an *unfelt, unactive* Power, or *Seed* of Goodness, till called into *Sensibility* and *stirring* by Laws written on Tables of Stone, this may help your Manner of conceiving, and believing, how Christ, as a *Seed* of

Life, or *Power* of Salvation, lies in the Soul as its *unknown hidden Treasure*, till awakened and called forth into Life by the *mediatorial* Office and Process of the holy Jesus.

Again, 'Thou shalt love the Lord thy God with all thy Heart, 'with all thy Soul, and with all thy Strength, and thy Neighbour 'as thyself.' Now these two Precepts, given by the written Word of God, are an absolute Demonstration of the *first original* Perfection of Man, and also a full and invincible Proof, that the same original Perfection is not quite *annihilated*, but lies in him as an *hidden suppressed Seed* of Goodness, capable of being raised up to its first Perfection. For had not this Divine *Unity*, *Purity*, and *Perfection* of Love towards God and Man, been Man's *first natural* State of Life, it could have nothing to do with his present State. For had any other Nature, or Measure, or kind of Love begun in the first Birth of his Life, he could only have been called to that.. For no Creature has, or can have a Call to be above, or act above its own Nature. Therefore, as sure as Man is called to this Unity, Purity, and Perfection of Love, so sure is it, that it was, at first, his natural heavenly State, and still has its *Seed*, or *Remains* within him, as his only Power and Possibility of rising up to it again. And therefore all that Man is called to, every Degree of a new and perfect Life, every future Exaltation and Glory he is to have from the Mediation of Christ, is a full Proof, that the same Perfection was originally his natural State, and is *still* in him in *such a Seed*, or *Remains* of Existence, as to admit of a perfect Renewal.

And thus it is, that you are to conceive of the holy Jesus, or the WORD of God, as the *hidden Treasure* of every human Soul, born as a *Seed* of the WORD in the Birth of the Soul, immured under Flesh and Blood, *till, as a Day-Star, it arises in our Hearts*, and changes the Son of an earthly Adam into a Son of God.

And was not the WORD and SPIRIT of God in us all, antecedent to any *Dispensation* or *written* Word of God, as a *real* Seed of Life in the Birth of our own Life, we could have no more Fitness for the Gospel-Redemption, than the Animals of this World, which have nothing of Heaven in them. And to call us to love God with all our Hearts, to *put on Christ*, to walk *according to* the Spirit, if these Things had not their *real Nature* and *Root* within us, would be as vain and useless, as to make Rules and Orders how our Eyes should smell and taste, or our Ears should see.

Now this Mystery of an *inward Life hidden* in Man, as his most precious Treasure, as the Ground of all that can be great or good in him, and hidden only since his Fall, and which only can be opened and brought forth in its first Glory by Him to

whom all Power in Heaven and on Earth is given, is a Truth to which almost every Thing in Nature bears full Witness. Look where you will, nothing appears, or works *outwardly* in any Creature, or in any Effect of Nature, but what is all done from its *own inward invisible Spirit*, not a Spirit brought into it, but its *own inward* Spirit, which is an inward invisible Mystery, till made known, or brought forth by outward Appearances.

The Sea neither is, nor can be moved and tossed by any other Wind, than that which has its Birth, and Life, and Strength, in and from the Sea itself, as its *own Wind.* The Sun in the Firmanent gives Growth to every Thing that grows in the Earth, and Life to every Thing that lives upon it, not by giving or imparting a Life *from without*, but only by stirring up in every Thing its *own Growth*, and its *own Life*, which lay as in a *Seed* or *State* of Death, till helped to come out of it by the Sun, which, as an Emblem of the Redeemer of the spiritual World, helps every earthly Thing out of its own Death into its *own highest* State of Life.

That which we call our Sensations, as *seeing*, *hearing*, *feeling*, *tasting*, and *smelling*, are not Things brought into us from without, or given to us by any external Causes, but are only so many *inborn*, *secret States* of the Soul, which lie in their *State of Hiddenness* till they are occasionally awakened, and brought forth into Sensibility by outward Occurrences. And were they not *antecedently* in the Soul, as *States* and *Forms* of its own Life, no outward Objects could bring the Soul into a Sensibility of them. For nothing can have, or be in any State of Sensation, but that which it is, and has from itself, as its own Birth. This is as certain, as that a Circle has only its *own Roundness.*

The *stinking Gum* gives nothing to the Soul, nor brings any Thing into Sensibility, but that which was before in the Soul, it has only a Fitness to awaken, and stir up *that State* of the Soul, which *laid dormant before*, and which when brought into Sensibility, is called the Sensation of bad Smelling. And the *odoriferous Gum* has likewise but the same Power, *viz.*, a Fitness to stir up *that State* of Sensation in the Soul, which is called its delightful Smelling. But both these Sensations are only *internal States* of the Soul, which *appear* or disappear, are *found*, or not found, just as Occasions bring them into Sensibility.

Again, the greatest Artist in *Music* can add *no Sound* to his Instrument, nor make it give forth any other Melody, but that which lies *silently hidden in it*, as its own inward State.

Look now at what you will, whether it be animate, or inanimate, all that it is, or has, or can be, it is and has in and from itself, as its *own inward State;* and all outward Things can do

no more to it, than the Hand does to the Instrument, make it show forth its *own inward* State, either of Harmony or Discord.

It is strictly thus with ourselves. Not a Spark of *Joy*, of *Wrath*, of *Envy*, of *Love*, or *Grief*, can possibly enter into us from *without*, or be caused to be *in us* by any *outward* Thing. This is as impossible, as for the Sound of *Metals* to be put into a *Lump* of Clay. And as no *Metal* can possibly give forth any other, or higher Sound, than that which is enclosed within it, so we, however struck, can give forth no other or higher Sound, either of *Love, Hatred Wrath, &c.*, than that *very Degree*, which laid before shut up within us.

The *natural State* of our Tempers has Variety of Covers, under which they lie concealed at Times, both from ourselves and others; but when this or that Accident happens to *displace* such or such a Cover, then that which laid hid under it breaks forth. And then we vainly think, that this or that outward Occasion has not shown us how we are within, but has only *infused*, or *put* into us a Wrath, or Grief, or Envy, which is not *our natural State*, or of our *own Growth*, or has all that it has from our own inward State.

But this is mere Blindness and Self-Deceit, for it is as impossible for the Mind to have any Grief, or Wrath, or Joy, but what it has all from its *own inward State*, as for the Instrument to give forth any other Harmony, or Discord, but that which is within and from itself.

Persons, Things, and outward Occurrences may strike our Instrument improperly, and variously, but as we are in ourselves, such is our outward Sound, whatever strikes us.

If our inward State is the *renewed Life* of Christ within us, then every Thing and Occasion, let it be what it will, only makes the *same Life* to sound forth, and show itself; then if one Cheek is smitten, we meekly turn the other also. But if Nature is alive and only under a *religious Cover*, then every outward Accident that shakes or disturbs this Cover, gives Leave to that *bad State*, whether of Grief, or Wrath, or Joy, that *laid hid* within us, to show forth itself.

But nothing at any Time makes the least Show, or Sound outwardly, but only that which laid ready within us, for an outward Birth, as Occasion should offer.

What a miserable Mistake is it therefore, to place religious Goodness in outward Observances, in Notions and Opinions, which good and bad Men can equally receive and practise, and to treat the *ready real Power and Operation of an inward Life of God in the Birth of our Souls*, as Fanaticism and Enthusiasm; when not only the whole Letter and Spirit of Scripture, but every Operation in Nature and Creature demonstrates, that the Kingdom of Heaven

must be *all within* us, or it never can possibly belong to us. Goodness, Piety, and Holiness, can only be ours, as thinking, willing, and desiring are ours, by being in us, as a Power of Heaven in the Birth and Growth of our own Life.

And now, *Eusebius*, how is the great Controversy about Religion and Salvation shortened.

For since the *one only* Work of Christ as your Redeemer is only this, to take from the earthly Life of Flesh and Blood its usurped Power, and to raise the smothered Spark of Heaven out of its State of Death, into a powerful governing Life of the whole Man, your *one only* Work also under your Redeemer is fully known. And you have the utmost Certainty, *what* you are to do, *where* you are to seek, and in *what* you are to *find* your Salvation. All that you have to *do*, or can do, is to oppose, resist, and, as far as you can, to renounce the evil Tempers, and Workings of your own earthly Nature. You are under the Power of no other Enemy, are held in no other Captivity, and want no other Deliverance, but from the Power of your *own earthly Self*. This is the one Murderer of the Divine Life within you. It is your own *Cain* that murders your own *Abel*. Now every Thing that your earthly Nature does, is under the Influence of *Self-will*, *Self-love*, and *Self-seeking*, whether it carries you to laudable, or blamable Practices, all is done in the Nature and Spirit of *Cain*, and only helps you to such Goodness, as when *Cain* slew his Brother. For every Action and Motion of *Self*, has the Spirit of *Anti-christ*, and murders the Divine Life within you.

Judge not therefore of your Self, by considering how many of those Things you do, which *Divines* and *Moralists* call Virtue aud Goodness, nor how much you abstain from those Things, which they call Sin and Vice.

But daily and hourly, in every Step that you take, see to the *Spirit that is within you*, whether it be Heaven, or Earth that guides you, And judge every Thing to be Sin and Satan, in which your *earthly Nature*, *own Love*, or *Self-seeking* has any Share of Life in you; nor think that any Goodness is brought to Life in you, but so far as it is an *actual Death* to the Pride, the Vanity, the Wrath, and selfish Tempers of your fallen earthly Life.

Again, here you see, *where* and how you are to seek your Salvation, not in taking up your travelling Staff, or crossing the Seas to find out a new *Luther* or a new *Calvin*, to clothe yourself with their Opinions, No. The *Oracle* is at Home, that *always*, and *only* speaks the Truth to you, because nothing is *your Truth*, but that Good and that Evil which is yours within you. For Salvation or Damnation is no outward Thing, that is

brought into you from without, but is only *That* which springs up within you, as the Birth and State of your own Life. What you are in yourself, what is doing in yourself, is all that can be either your Salvation or Damnation.

For all that is our Good, and all that is our Evil, has no Place nor Power but within us. Again, nothing that we do is bad, but for this Reason, because it *resists* the Power and working of God *within* us; and nothing that we do can be good, but because it conforms to the Spirit of God *within* us. And therefore, as all that can be Good, and all that can be Evil in us, necessarily supposes a God *working within us*, you have the utmost Certainty, that God, Salvation, and the Kingdom of Heaven, are nowhere to be sought, or found, but within you, and that all *outward Religion*, from the Fall of Man to this Day, is not for itself, but merely for the Sake of an *inward* and *Divine* Life, which was lost when *Adam* died his first Death in Paradise. And therefore it may well be said, that *Circumcision is nothing*, and *Uncircumcision is nothing*, because nothing is wanted, and therefore nothing can be available, but the *new Creature*, called out of its Captivity under the Death and Darkness of Flesh and Blood, into the Light, Life, and Perfection of its first Creation.

And thus also, you have the fullest Proof in *what* your Salvation precisely consists. Not in any historic Faith, or Knowledge of any Thing absent or distant from you, not in any Variety of Restraints, Rules, and Methods of practising Virtues, not in any *Formality* of Opinion about *Faith* and *Works*, *Repentance*, *Forgiveness* of *Sins*, or *Justification*, and *Sanctification*, not in any Truth, or Righteousness, that you can have from yourself, from the best of Men or Books, but wholly and solely in the *Life of God*, or Christ of God *quickened* and born again in you, or, in other Words, in the Restoration and perfect Union of the first *twofold Life* in the Humanity.

Theogenes. Though all that has passed betwixt you and *Eusebius*, concerns Matters of the greatest Moment, yet I must call it a Digression, and quite useless to me. For I have not the least Doubt about any of these Things you have been asserting. It is visible enough, that there can be no *Medium* in this Matter. Either Religion must be all *spiritual*, or all *carnal;* that is, we must either take up with the Grossness of the *Sadducees*, who say there is neither Angel nor Spirit, or with such Purification as the *Pharisees* had from their washing of Pots and Vessels, and tithing their Mint and Rue, we must, I say, either acquiesce in all this Carnality, or we must profess a Religion that is *all Spirit and Life*, and merely for the sake of raising up an *inward spiritual Life* of Heaven, that fell into Death in our first Father.

I consent also to every Thing that you have said of the Nature and Origin of Wrath. That it can have no Place, nor Possibility of Beginning, but solely in the *creaturely Nature*, nor even any Possibility of Beginning there, till the Creature has died to, or lost its *proper State* of Existence in God ; that is, till it has lost that Life, and Blessing, and Happiness, which it had in and from God at its first Creation.

But I still ask, What must I do with all those Scriptures, which not only make God capable of being provoked to Wrath and Resentment, but frequently inflamed with the highest Degrees of Rage, Fury, and Vengeance, that can be expressed by Words?

Theophilus. I promised, you know, to remove this Difficulty, and will be as good as my Word. But I must first tell you, that you are in much more Distress about it than you need to be. For in the little Book of *Regeneration*, in the *Appeal*, in the *Spirit of Prayer*, *&c.*, which you have read with such entire Approbation, the whole Matter is cleared up from its true Ground, how *Wrath* in the Scriptures is ascribed to God, and yet cannot belong to the Nature of the Deity.

Thus you are told in the Appeal, *After these two Falls of two Orders* of *Creatures* (that is, of Angels and Man), *the Deity itself* came to have new and strange *Names*, new and unheard of *Tempers* and *Inclinations* of Wrath, Fury, and Vengeance *ascribed to it*. *I call them new*, because they began *at the Fall ;* I call them strange, *because they were foreign to the Deity*, and could not belong *to God in Himslf*. *Thus, God is said to be a* consuming Fire. *But to whom ? To the fallen Angels and lost Souls*. *But* why, and how, *is He* so to them ? *It is because those Creatures have lost all that they had from God, but* the Fire of their Nature, and *therefore God can only be* found and manifested *in them*, as a consuming Fire. *Now, is it not justly said, that God, who is nothing but infinite Love, is yet in such Creatures* only a consuming Fire? *And* though *God* be *nothing but Love, yet they are under the Wrath* and Vengeance of God, *because they have only* that Fire *in them, which is broken off from the Light and Love of God, and so can* know or feel *nothing of God, but his* Fire of Nature *in* them ? *As Creatures, they can have no Life but what they have* in and from God ; and *therefore that wrathful* Life which they have, is truly *said to be* a Wrath, or Fire of God *upon* them. *And yet it is still strictly true, that there is no Wrath* in God Himself, *that He is not changed in his Temper towards the Creatures, that He does not cease to be one and the same* infinite Fountain *of Goodness*, infinitely flowing forth *in the Riches of his Love* upon all and every Life. Now, Sir, mind

what follows, as the true Ground, how Wrath can and cannot be ascribed to God. God is not changed from Love to Wrath, *but the Creatures have changed* their *own State* in *Nature*, and so *the God of Nature can only be manifested in them*, according to *their own State in Nature*. And, *N.B.*, this is the true Ground of *rightly understanding all that is said* of the Wrath and Vengeance *of God in and upon the Creatures*. *It is only* in such a *Sense*, as the Curse of God *may be said to be upon them*, *not because any Thing* cursed *can* be in, *or come* from God, *but because they have made* that Life, *which they must have* in God, *to be* a mere Curse to *themselves*. For *every Creature that lives*, *must have its Life* in and from *God*, *and therefore God must be in every Creature*. *This is* as *true* of Devils, as of holy Angels. But how is God in them? *N.B.* Why only as *He is manifested in Nature*. Holy Angels have the *Triune Life of God*, as manifested in *Nature*, so *manifested also in them*, and *therefore God is in them all* Love, Goodness, Majesty, and Glory, and *theirs* is the *Kingdom of Heaven*.

Devils have nothing *of this Triune Life left in them*, *but the Fire*, *or Wrath of eternal Nature*, broken off *from all* Light and Love; *and therefore the Life that they can have in and from God*, is only and solely *a Life* of Wrath, Rage, and Darkness, and *theirs* is *the Kingdom of Hell*.

And because this Life, though all Rage and Darkness, *is a Strength and Power of Life*, *which they must have in and from God*, and *which they cannot take out of his Hands*, therefore *is their* cursed, miserable, wrathful Life, *truly* and *justly said to be* the Curse and Misery, and Wrath, and Vengeance of God *upon them*, *though God Himself* can no *more have Curse*, *Misery*, *Wrath*, *and Vengeance*, than He can have Mischief, Malice, or any fearful Tremblings in his holy Triune Deity.*

See now, *Theogenes*, what little Occasion you had for your present Difficulty. For here, in the above-cited Words, which you have been several Years acquainted with, the true Ground and Reason is plainly shown you, *how* and *why* all the *Wrath*, *Rage* and *Curse* that is anywhere stirring in Nature, or breaking forth in any Creature, is and must be in all Truth called by the Scriptures the Wrath, and Rage, and Vengeance of God, though it be the greatest of all Impossibilities for Rage and Wrath to be in the Holy Deity itself.

The Scriptures therefore are literally true in all that they affirm of the Wrath, *&c.*, of God. For is it not as literally true of God, that Hell and Devils are his, as that Heaven and holy

* *Appeal to all that Doubt*, *&c.*

Angels are his? Must not therefore all the Wrath and Rage of the one, be as truly his Wrath and Rage burning in them, as the Light and Joy and Glory of the other, is only his Goodness opened and manifested in them, according to their *State in Nature*.

Take Notice of this fundamental Truth.

Every Thing that works in Nature and Creature, except Sin, is the working of God in Nature and Creature. The Creature has nothing else in its Power but the free Use of its Will; and its free Will has no other Power, but that of concurring with, or resisting the Working of God in Nature. The Creature with its free Will can bring nothing into Being, nor make any Alteration in the working of Nature, it can only change its *own State* or Place in the working of Nature, and so feel and find *something* in its State, that it did not feel or find before.

Thus God, in the *Manifestation* of himself in and by *Nature*, sets before every Man *Fire* and *Water*, *Life* and *Death;* and Man has no other Power, but that of entering into, and uniting with either of these States, but not the least Power of adding to, or taking any Thing from them, or of making them to be otherwise than he finds them.

For this Fire and Water, this Life and Death, are *Nature*, and have their unchangeable State in the *uniform Working* of God in Nature. And therefore, whatever is done by this Fire and Water, this Life and Death in any Creature, may, nay, must, in the strictest Truth, be affirmed of God as done by Him. And consequently, every breathing forth of Fire, or Death, or Rage, or Curse, wherever it is, or in whatever Creature, must be said, in the Language of Scripture, to be a *provoked Wrath*, or *fiery Vengeance of God, poured forth upon the Creature.* And yet, every Thing that has been said in Proof of this Wrath of God, shows, and proves to you at the same Time, that it is not a Wrath in the Holy Deity itself.

For you see, as was said above, that God sets before Man *Fire* and *Water*, *Life* and *Death;* now these Things are not God, nor existence in the Deity itself; but they are that which is, and is called *Nature*, and as they are the only Things set before Man, so Man can go no further, reach no further, nor find, nor feel, or be sensible of any Thing else, but that which is to be felt or found in this *Nature*, or Fire and Water, Life and Death, which are set before Him. And therefore all that Man can find or feel of the Wrath and Vengeance of God, can only be in *this Fire*, and *this Death*, and not in the Deity itself.

Theogenes. Oh, *Theophilus*, you have given me the utmost Satisfaction on this Point, and in a much better Way than I imagined. I expected to have seen you glossing and criticising

away the *literal Expression* of Scriptures that affirm the Wrath of God, in order to make good your Point, that the Deity is mere Love.

But you have done the utmost Justice to the *Letter* of Scripture, you have established it upon a firm and solid Foundation, and shown that the Truth of Things require it to be so, and that there can be no Wrath *anywhere*, but what is and must be called the Wrath and Vengeance of God, and yet is only in *Nature*.

What you have here said, seems as if it would clear up many Passages of Scripture, that have raised much Perplexity. Methinks I begin to see how the *Hardness of Pharaoh's* Heart, how *Eyes* that see not, and *Ears* that hear not, may, in the strictest Truth, be said to be *of* or *from* God, though the Deity, in itself, stands in the utmost Contrariety to all these Things, and in the utmost Impossibility of *willing*, or *causing* them to be.

But I must not draw you from our present Matter. You have shown, from the Letter of Scripture, that nothing else is set before Man but Fire and Water, Life and Death ; and therefore, no Possibility of Wrath or Love, Joy or Sorrow, Curse or Happiness to be found by Man, but in *this State* of Nature set before him, or into which at his Creation he is introduced, as into a *Region of various Sensibilities*, where all that he finds or feels, is truly God's, but not God himself, who has his supernatural Residence above, and distinct from every Thing that is Nature, Fire or Water, Life or Death.

But give me Leave to mention one Word of a Difficulty that I yet have. You have proved that Wrath, Rage, Vengeance, *&c.*, can only exist, or be found *in Nature*, and not in God ; and yet you say, that Nature is nothing else but a Manifestation of the hidden invisible Powers of God. But if so, must not that which is in Nature be also in God? How else could Nature be a Manifestation of God?

Theophilus. Nature is a true Manifestation of the hidden, invisible God. But you are to observe, that Nature, as it is *in itself*, in its *own State*, cannot have the least possible Spark, or Stirring of Wrath, or Curse, or Vengeance in it: But, on the contrary, is from Eternity to Eternity, a mere Infinity of heavenly Light, Love, Joy and Glory; and thus it is a true Manifestation of the hidden Deity, and the greatest of Proofs, that the Deity itself can have no Wrath in it, since Wrath only then begins to be in Nature, when Nature has lost its first State.

Theogenes. This is Answer enough. But now another Thing starts up in my Mind. For if the Deity in itself, in its supernatural State, is *mere Love*, and only a *Will* to all Goodness, and if Nature in itself is only a Manifestation of this Deity of

Love in heavenly Light and Glory, if neither God nor Nature have, or can give forth Wrath, how then can *Fire* and *Water*, *Life* and *Death*, be set before Man? What can they come from, or where can they exist, since God in himself is all Love; and Nature, which is the Kingdom of Heaven, is an Infinity of Joy, Blessing, and Happiness.

Theophilus. I will open to you all this Matter to the Bottom, in as few Words as I can.

Before God began any Creation, or gave Birth to any Creature, He was only manifested, or known to himself in his own Glory and Majesty; there was nothing but Himself beholding Himself in his own Kingdom of Heaven, which was, and is, and ever will be, as unlimited as Himself.

Nature, as well as God, is and must be antecedent to all Creature. For as no *seeing* Eye could be created, unless there was, antecedently to it, a *natural Visibility* of Things, so no Creature could come into a *Sensibility* of any natural Life, unless such a State of Nature was antecedent to it. For no Creature can begin to be in any *World*, or *State* of Nature, but by being created out of that World, or State of Nature, into which it is brought to have its Life. For to live in any World, is the same Thing as for a Creature to have all that it is, and has, *in* and *from* that World. And therefore, no Creature can come into any other Kind of Existence and Life, but such as can be had *out of* that World in which it is to live. Neither can there possibly be any other Difference between created Beings, whether animate or inanimate, but what arises from that out of which they were created. Seeing then, that before the Existence of the first Creatures, there was nothing but God and his Kingdom of Heaven, the first Creatures could receive no other Life but that which was in God, because there was nothing *living* but God, nor any *other Life* but his, nor could they exist in any other Place or outward State, but the Kingdom of Heaven, because there was none else in Existence; and therefore, the first Creatures must, of all Necessity, be Divine and heavenly both in their inward Life and outward State.

Theogenes. Here then, *Theophilus*, comes my Question. Where is that *Fire* and *Water*, that *Life* and *Death*, that is set before the Creature? For as to these first Creatures, nothing is set before them, nothing is within them, or without them, but God and the Kingdom of Heaven.

Theophilus. You should not have said, There is nothing *within* them, but God and the Kingdom of Heaven. For that which is their own *creaturely Nature* within them, is not God, nor the Kingdom of Heaven.

It has been already proved to your Satisfaction, that no Creature can be Divine, good and happy, but by having a *twofold* Life united in it. And in this twofold Life of the Creature, is Fire and Water, Life and Death, unavoidably set before it. For as its Will works with either of these Lives, so will it find either Fire or Water, Life or Death. If its Will turns from the Life of God, into the creaturely Life, then it enters into a *Sensibility* of that which is meant by Death and Fire, *viz.*, a wrathful Misery. But if the Will keeps steadily given up to the Deity, then it lives in Possession of that *Life* and *Water*, which was its first, and will be its everlasting heavenly Joy and Happiness.

But to explain this Matter something deeper to you, according to the *Mystery* of all Things opened by God in his chosen Instrument, *Jacob Behmen.*

You know we have often spoken of *eternal Nature*, that so sure as there is an eternal God, so sure is it, that there is an eternal Nature, as universal, as unlimited as God Himself, and everywhere working where God is, and therefore, everywhere equally existent, as being his Kingdom of Heaven, or outward Manifestation of the invisible Riches, Powers, and Glories of the Deity.

Before, or without Nature, the Deity is an entire hidden, shut up, unknown, and unknowable Abyss. For Nature is the only Ground, or Beginning of *something;* there is neither *this* nor *that*, no Ground for *Conception*, no Possibility of *Distinction* or *Difference;* there cannot be a Creature to *think*, nor any Thing to be *thought* upon, till Nature is in Existence. For all the Properties of Sensibility and sensible Life, every Mode and Manner of Existence, all Seeing, Hearing, Tasting, Smelling, Feeling, all Inclinations, Passions, and Sensations of Joy, Sorrow, Pain, Pleasure, *&c.*, are not in God, but in Nature. And therefore, God is not knowable, not a Thought can begin about Him, till He manifests himself in, and through, and by the Existence of Nature ; that is, till there is *something* that can be seen, understood, distinguished, felt, *&c.*

And this is *eternal Nature*, or the *Out-Birth* of the Deity, called the *Kingdom of Heaven*, *viz.*, an Infinity, or boundless Opening of the Properties, Powers, Wonders, and Glories of the hidden Deity, and this not *once done*, but ever doing, ever standing in the *same Birth*, for ever and ever breaking forth and springing up in new Forms and Openings of the abyssal Deity, in the Powers of Nature. And out of this Ocean of manifested Powers of Nature, the Will of the Deity, created Hosts of heavenly Beings, full of the heavenly Wonders introduced into a Participation of the Infinity of God, to live in an

eternal Succession of heavenly Sensations, to see and feel, to taste and find new forms of Delight in an inexhaustible Source of ever-changing and never-ceasing Wonders of the Divine Glory.

Oh *Theogenes!* What an Eternity is this, out of which, and for which thy eternal Soul was created? What little crawling Things are all that an earthly Ambition can set before Thee? Bear with Patience for a while the Rags of thy earthy Nature, the Veil and Darkness of Flesh and Blood, as the Lot of thy Inheritance from Father *Adam*, but think nothing worth a Thought, but that which will bring thee back to thy first Glory, and land thee safe in the Region of Eternity.

But to return. Nothing is before this eternal Nature, but the holy supernatural Deity, and every Thing that is after it, is *Creature*, and has all its creaturely Life and State in it, and from it, either mediately or immediately.

This eternal Nature has seven *chief* or *fountain* Properties, that are the Doers, or Workers of every Thing that is done in it, and can have neither more nor less, because it is a Birth from, or a Manifestation of the Deity in Nature. For the Perfection of Nature (as was before said of every Divine and happy Creature) is an Union of *two Things*, or is a *twofold State*. It is Nature, and it is God manifested in Nature. Now God is Triune, and Nature is Triune, and hence there arises the Ground of Properties, three and three; and *That* which brings those three and three into Union, or manifests the Triune God in the Triune Nature, is another Property; so that the glorious Manifestation of the Deity in Nature, can have neither more nor less than seven *chief* or fountain Properties, from which every Thing that is known, found and felt, in all the Universe of Nature, in all the Variety of Creatures either in Heaven or on Earth, has its only Rise, or Cause, either mediately or immediately.

Theogenes. You say, *Theophilus*, that the Triune Deity is united or manifested in *Triune Nature*, and that thence comes the glorious Manifestation of God in seven heavenly Properties, called the Kingdom of Heaven. But how does it appear that *this Nature*, antecedently to the Entrance of the Deity into it, is Triune? Or what is this Triune Nature, before God is supposed to be in Union with it?

Theophilus. It is barely a DESIRE. It neither is, nor has, nor can be any Thing else but a *Desire*. For Desire is the *only Thing* in which the Deity can work, and manifest itself; for God can only come into *That* which *wants* and *desires* Him.

The Deity is an infinite Plenitude, or Fulness of Riches and Powers, in and from itself; and it is only WANT and DESIRE, that are excluded from it, and can have no Existence in it. And

here lies the true immutable Distinction between God and Nature, and shows why neither can ever be changed into the other; it is, because God is an UNIVERSAL ALL; and Nature or *Desire* is an UNIVERSAL WANT, *viz.*, to be filled with God.

Now, as Nature can be nothing but a *Desire*, so nothing is in, or done in any natural Way, but as *Desire* does it, because Desire is the *All* of Nature. And, therefore, there is no Strength or Substance, no Power or Motion, no Cause or Effect in Nature, but what is in itself a *Desire*, or the Working and Effect of it.

This is the true Origin of *Attraction*, and all its Powers, in this material World. It gives Essence and Substance to all that is *Matter*, and the Properties of Matter, it holds every Element in its created State; and not only Earth and Stones, but *Light* and *Air* and Motion are under its Dominion. From the Centre to the Circumference of this material System, every Motion, Separation, Union, Vegetation, or Corruption, begins no sooner, goes on no further, than as *Attraction* works.

Take away Attraction from this material System, and then it has all the Annihilation it can ever possibly have.

Whence now has Attraction this Nature?

It is solely from hence; because *all Nature*, from its Eternity, has been, is, and for ever can be, only a DESIRE, and has nothing in it but the Properties of Desire.

Now the essential, inseparable Properties of DESIRE are *three*, and can be neither more nor less; and in this you have that *Triunity* of Nature which you asked after, and in which the Triune Deity manifests itself. I shall not now prove these three Properties of the Desire, because I have done it at large, and plainly enough elsewhere.*

But to go back now to your Question, Where, or how this *Fire* and *Water*, *&c.*, can be found, since God is all Love and Goodness, and his *Manifestation* in Nature is a mere Kingdom of Heaven. They are to be found in the *twofold State* of Heaven, and the *twofold State* of every heavenly Creature.

For seeing that the Perfection of Nature, and the Perfection of the intelligent Creature, consists in one and the *same twofold State*, you have here the plainest Ground and Reason, why and how every good and happy and new created Being, must, of all Necessity, have Fire and Water, Life and Death, set before it, or put into its Choice.

Because it has it in its Power to turn and give up its Will to either of these Lives, it can turn either to God, or Nature, and therefore must have Life and Death, Fire or Water in its Choice.

* *Way to Divine Knowledge; Spirit of Love*, First Part.

Now this twofold Life, which makes the Perfection of Nature and Creature, is, in other Words, signified by the *seven* heavenly Properties of Nature; for when God is manifested in Nature, all its seven Properties are in an heavenly State.

But in these seven Properties, though all heavenly, lies the Ground of Fire and Water, *&c.*, because a *Division* or *Separation* can be made in them by the Will of the Creature. For the three first Properties are as distinct from the four following ones, as God is distinct from *That* which *wants* God. And these three first Properties are the Essence or whole Being of that *Desire*, which is, and is called *Nature*, or that which *wants* God.

When therefore the Will of the Creature turns from God into *Nature*, it breaks, or looses the Union of the seven heavenly Properties; because Nature, as distinct from God, has only the three first Properties in it. And such a Creature, having broken or lost the Union of the seven Properties, is fallen into the *three first*, which is meant by *Fire* and *Death*. For when the three first Properties have lost God, or their Union with the four following ones, then they are *mere Nature*, which, in its whole Being, is nothing else but the Strength and Rage of Hunger, an Excess of Want, of Self-Torment, and Self-Vexation. Surely now, my Friend, this Matter is enough explained.

Theogenes. Indeed, *Theophilus*, I am quite satisfied; for by this Account which you have given of the Ground of *Nature*, and its true and full Distinction from God, you have struck a most amazing Light into my Mind.

For if Nature is *mere Want*, and has nothing in it but a *Strength* of Want, generated from the three self-tormenting Properties of a *Desire*, if God is all Love, Joy and Happiness, an infinite Plenitude of all Blessings, then the Limits and Bounds of Good and Evil, of Happiness and Misery, are made as visibly distinct, and as certainly to be known, as the Difference between a Circle and a straight Line.

To live to *Desire*, that is, to *Nature*, is unavoidably entering into the Region of all Evil and Misery; because *Nature* has nothing else in it. But, on the other Hand, to die to *Desire*, that is, to turn from *Nature* to God, is to be united with the infinite Source of all that is good, and blessed, and happy.

All that I wanted to know, is now cleared up in the greatest Plainness. And I have no Difficulty about those Passages of Scripture, which speak of the Wrath, and Fury, and Vengeance of God. Wrath is *his*, just as all Nature is *his*, and yet God is *mere Love*, that only rules and governs Wrath, as He governs the foaming Waves of the Sea, and the Madness of Storms and Tempests.

The following Propositions are as evidently true, as that two and two are four.

First, That God in his holy Deity is as absolutely free from *Wrath* and *Rage*, and as utterly incapable of them, as He is of *Thickness*, *Hardness*, and *Darkness;* because Wrath and Rage belong to nothing else, can exist in nothing else, have Life in nothing else, but in Thickness, Hardness, and Darkness.

Secondly, That all Wrath is Disorder, and can be nowhere but in Nature and Creature, because nothing else is capable of changing from Right to Wrong.

Thirdly, That Wrath can have no Existence even in Nature and Creature, till they have lost their first Perfection which they had from God, and are become *that* which they should not have been.

Fourthly, That all the Wrath, and Fury, and Vengeance, that ever did, or can break forth in Nature and Creature is, according to the strictest Truth, to be called and looked upon as the Wrath and Vengeance of God, just as the *Darkness*, as well as the *Light* is, and is to be called his.

Oh! *Theophilus*, what a Key have you given me to the right understanding of Scripture!

For when Nature and Creature are known to be the *only Theatre* of Evil and Disorder, and the holy Deity as that governing Love, which wills nothing but the Removal of all Evil from every Thing, as fast as infinite Wisdom can find Ways of doing it, then whether you read of the raining of *Fire* and *Brimstone*, or only Showers of *heavenly Manna* falling upon the Earth, it is only one and the *same Love*, working in such different Ways and Diversity of Instruments, as *Time*, and *Place*, and *Occasion*, had made wise, and good, and beneficial.

Pharaoh with his hardened Heart, and St. *Paul* with his Voice from Heaven, though so contrary to one another, were both of them the chosen Vessels of the same God of Love, because both miraculously taken out of their *own State*, and made to do all the Good to a blind and wicked World, which they were capable of doing.

And thus, Sir, are all the Treasures of the Wisdom and Goodness of God, hidden in the Letter of Scripture, made the Comfort and Delight of my Soul, and every Thing I read turns itself into a Motive, of loving and adoring the wonderful Working of the Love of God over all the various Changings of Nature and Creature, till all Evil shall be extinguished, and all Disorder go back again to its first harmonious State of Perfection.

Depart from this Idea of God, as an *Infinity of mere Love*, *Wisdom*, and *Goodness*, and then every Thing in the System of

Scripture, and the System of Nature, only helps the reasoning Mind to be miserably perplexed, as well with the Mercies, as with the Judgments of God.

But when God is known to be *omnipotent Love*, that can do nothing but *Works of Love*, and that all Nature and Creature are only under the Operation of Love, as a distempered Person under the Care of a kind and skilful Physician, who seeks nothing but the perfect Recovery of his Patient, then whatever is done, whether a severe *Caustic*, or a pleasant *Cordial* is ordered, that is, whether because of its Difference, it may have the different Name of *Mercy* or *Judgment*, yet all is equally well done, because Love is the *only Doer* of both, and does both, from the same Principle, and for the same End.

Theophilus. Oh *Theogenes*, Now you are according to your Name, you are born of God. For when Love is the Triune God that you serve, worship, and adore, the only God, in whom you desire to live and move and have your Being, then of a Truth God dwells in you, and you in God.

I shall now only add this one Word more, to strengthen and confirm your right understanding of all that is said of the Wrath, or Rage of God in the Scriptures.

The Psalmist, you know, says thus of God, 'He giveth forth '*his Ice* like Morsels, and who is able to abide *his Frosts?*' Now, Sir, if you know how to explain this Scripture, and can show how *Ice* and *Frost* can truly be ascribed to God, *as His*, though absolutely impossible to have any Existence in Him, then you have an easy and unerring Key, how the Wrath, and Fury, and Vengeance, that anywhere falls upon any Creature is, and may be truly ascribed to God, *as his*, though Fury and Vengeance are as inconsistent with, and as impossible to have any Existence in the Deity, as Lumps of Ice, or the Hardness of intolerable Frosts.

Now in this Text, setting forth the Horror of God's *Ice* and *Frost*, you have the whole Nature of Divine Wrath set before you. Search all the Scriptures, and you will nowhere find any Wrath of God, but what is bounded in *Nature*, and is so described, as to be itself a Proof, that it has no Existence in the holy supernatural Deity.

Thus says the Psalmist again, 'The Earth trembled and 'quaked, the very Foundations also of the Hills shook, and 'were removed, because he was wrath.' No Wrath here but in the Elements.

Again, 'There went a Smoke out in his Presence, and a con-'suming Fire out of his Mouth, so that Coals were kindled at it. 'The Springs of Water were seen, and the Foundations of the

'round World were discovered at thy Chiding, O Lord, at the 'blasting of the Breath of thy Displeasure.'

Now every Working of the Wrath of God, described in Scripture, is strictly of a Piece with this, it relates to a Wrath solely confined to the Powers and working Properties of Nature, that lives and moves only in the Elements of the fallen World, and no more reaches the Deity, than *Ice* or *Frost* do.

The Apostle says, 'Avenge not yourselves, for it is written, 'Vengeance is mine, I will repay, saith the Lord.'

This is another full Proof, that Wrath or Vengeance is not in the holy Deity itself, as a Quality of the Divine Mind; for if it was, then Vengeance would belong to every Child of God, that was truly born of Him, or he could not have the Spirit of his Father, or be perfect, as his Father in Heaven is perfect.

But if Vengeance only belongs to God, and can only be so affirmed of Him, as Ice and Frost are *His*, and belong to Him; if it has no other Manner of Working, than as when it is said, 'He sent out his Arrows and scattered them, He cast forth 'Lightnings and destroyed them'; then it is certain, that the Divine Vengeance is only in *fallen Nature*, and its *disordered Properties*, and is no more in the Deity itself, than *Hailstones* and *Coals* of Fire.

And here you have the true Reason, why Revenge or Vengeance is not allowed to Man; it is because Vengeance can only work in the evil, or disordered Properties of *fallen Nature*. But Man being Himself a *Part* of fallen Nature, and *subject* to its disordered Properties, is not allowed to work with them, because it would be stirring up Evil in Himself, and that is his Sin of Wrath, or Revenge.

God therefore reserves all Vengeance to Himself, not because wrathful Revenge is a Temper or Quality that can have any Place in the holy Deity, but because the holy supernatural Deity, being free from all the Properties of Nature, whence partial Love and Hatred spring, and being in Himself nothing but an Infinity of Love, Wisdom, and Goodness, He alone knows how to over-rule the Disorders of Nature, and so to repay Evil with Evil, that the highest Good may be promoted by it.

To say, therefore, that Vengeance is to be reserved to God, is only saying, in other Words, that all the Evils in Nature are to be reserved and turned over to the *Love* of God, to be healed by his *Goodness*. And every Act of what is called Divine Vengeance, recorded in Scripture, may, and ought, with the greatest Strictness of Truth, to be called an Act of the Divine Love.

If *Sodom* flames and smokes with stinking Brimstone, it is the

Love of God that kindled it, only to extinguish a *more horrible Fire*. It was one and the same infinite Love, when it preserved *Noah* in the Ark, when it turned *Sodom* into a burning Lake, and overwhelmed *Pharaoh* in the Red Sea. And if God commanded the Waters to destroy the old World, it was as high an Act of the same infinite Love towards *that Chaos*, as when it said to the first Darkness upon the Face of the Deep, 'Let 'there be Light, and there was Light.'

Not a Word in all Scripture concerning the Wrath, or Vengeance of God, but directly teaches you these two infallible Truths. *First*, That all the Wrath spoken of, works *nowhere*, but in the wrathful, disordered Elements and Properties of fallen Nature. *Secondly*, That all the Power that God exercises over them, all that He does at any Time, or on any Occasion with, or by them, is only and solely the one Work of his unchangeable Love toward Man.

Just as the good *Physician* acts from only one and the same *good Will* towards his Patient, when he orders bitter and sour, as when he gives the pleasant Draughts.

Now, suppose the good Physician to have such intense Love for you, as to disregard your Aversion towards them, and to force such Medicines down your Throat, as can alone save your Life; suppose he should therefore call himself your *severe* Physician, and declare himself *so rigid* towards you, that he would *not spare* you, nor *suffer* you, go where you would, to *escape* his bitter Draughts, till all Means of your Recovery were tried, then you would have a true and just, though low Representation of those bitter Cups, which God in *his Wrath* forces fallen Man to drink.

Now as the bitter, *sour*, *hot*, *&c.*, in the Physician's Draughts, are not Declarations of any the like Bitterness, Heat, or Sourness in the *Spirit* of the Physician that uses them, but are Things quite distinct from the *State* and *Spirit* of his Mind, and only manifest his *Care* and *Skill* in the right Use of *such Materials* towards the Health of his Patient; so in like Manner, all the Elements of fallen Nature are only so many *outward Materials* in the Hands of God, formed, and mixed into Heat and Cold, into fruitful and pestilential Effects, into Serenity of Seasons, and blasting Tempests, into Means of Health and Sickness, of Plenty and Poverty, just as the Wisdom and Goodness of Providence sees to be the fittest to deliver Man from the miserable Malady of his earthly Nature, and help him to become heavenly-minded.

If therefore, it would be great Folly to suppose *Bitterness*, or Heat, *&c.*, to be in the Spirit of the Physician, when he gives a

hot, or bitter Medicine, much greater Folly surely must it be, to suppose, that Wrath, Vengeance, or any pestilential Quality, is in the Spirit of the holy Deity, when a Wrath, a Vengeance, or Pestilence is stirred up in the fallen Elements by the Providence of God, as a proper Remedy for the Evil of this, or that Time, or Occasion.

Hear these decisive Words of Scripture, 'Whom the Lord 'loveth, he chasteneth.' What a Grossness therefore of Mistake is it to conclude, that Wrath must be in the Deity, because He chastens and threatens Chastisement, when you have God's own Word for it, that nothing but his Love chastens? Again, Thus saith the Lord, 'I have smitten you with Blasting and Mildew. 'Your Vineyards, and your Fig-Trees, and your Olive-Yards, 'did the Palmer-Worm devour,' and then the Love that did this makes this Complaint, 'Yet ye have not returned to me.' Again, 'Pestilence have I sent among you; I have made the Stink of 'your Tents come up even in your Nostrils,' *&c.* And then the same Love that did this, that made this Use of the disordered Elements, makes the same Complaint again, 'Yet have ye not 'returned to me.'*

Now, Sir, How is it possible for Words to give stronger Proof, that God is mere Love, that he has no Will towards fallen Man but to bless him with works of Love, and this as certainly, when he turns the Air into a *Pestilence*, as when he makes the same Air rain down *Manna* upon the Earth, since neither the one nor the other are done, but as Time, and Place, and Occasion, render them the fittest Means to make Man return and adhere to God, that is, to come out of all the Evil and Misery of his fallen State? What can infinite Love do more, or what can it do to give greater Proof, that all that it does proceeds from Love? And here you are to observe, that this is not said from human Conjecture, or any imaginary Idea of God, but is openly asserted, constantly affirmed, and repeated in the plainest Letter of Scripture. But this Conversation has been long enough. And I hope we shall meet again To-morrow.

The End of the First DIALOGUE.

* Amos iv. 9, 10.

THE
SECOND DIALOGUE.

EUSEBIUS. There is no Occasion to resume any Thing of our Yesterday's Discourse. The following Propositions are sufficiently proved.

First, That God is an abyssal Infinity of Love, Wisdom, and Goodness; that He ever was, and ever will be one and the same unchangeable *Will to all Goodness, and Works of Love*, as incapable of any *Sensibility* of Wrath, or acting under it, as of falling into Pain or Darkness, and acting under their Direction.

Secondly, That all Wrath, Strife, Discord, Hatred, Envy, or Pride, *&c.*, all Heat and Cold, all Enmity in the Elements, all Thickness, Grossness, and Darkness, are Things that have no Existence but in and from the Sphere of fallen Nature.

Thirdly, That all the Evils of Contrariety and Disorder in fallen Nature, are only as so many Materials in the Hands of infinite Love and Wisdom, all made to work in their different Ways, as far as is possible, to one and the same End, *viz.*, to turn temporal Evil into eternal Good.

So that whether you look at Light or Darkness, at Night or Day, at Fire or Water, at Heaven or Earth, at Life or Death, at Prosperity or Adversity, at blasting Winds or heavenly Dews, at Sickness or Health, you see nothing but *such a State* of Things, in and through which, the *supernatural* Deity *wills* and *seeks* the Restoration of fallen Nature and Creature to their first Perfection.

It now only remains, that the Doctrine of Scripture concerning the *Atonement*, necessary to be made by the Life, Sufferings, and Death of Christ be explained, or in other Words, the true Meaning of that *Righteousness* or *Justice* of God, that must have Satisfaction done to it, before Man can be reconciled to God.

For this Doctrine is thought by some to favour the Opinion of a *Wrath*, and Resentment in the Deity itself.

Theophilus. This Doctrine, *Eusebius*, of the Atonement made by Christ, and the absolute Necessity, and real Efficacy of it, to *satisfy* the Righteousness, or Justice of God, is the very Ground and Foundation of Christian Redemption, and the Life and Strength of every Part of it. But then, this very Doctrine is so far from favouring the Opinion of a Wrath in the Deity itself, that it is an absolute full Denial of it, and the strongest of

Demonstrations, that the Wrath, or Resentment, that is to be pacified or atoned, cannot possibly be in the Deity itself.

For this Wrath that is to be *atoned* and *pacified*, is, in its whole Nature, nothing else but *Sin*, or *Disorder* in the Creature. And when Sin is *extinguished* in the Creature, all the Wrath that is *between* God and the Creature is *fully atoned*. Search all the Bible, from one End to the other, and you will find, that the Atonement of *that* which is called the Divine Wrath or Justice, and the *extinguishing* of Sin in the Creature, are only different Expressions for *one and the same* individual Thing. And therefore, unless you will place Sin in God, that Wrath, that is to be atoned or pacified, cannot be placed in Him.

The whole Nature of our Redemption has no other End, but to remove or extinguish the Wrath that is between God and Man. When this is removed, Man is *reconciled* to God. Therefore, *where* the Wrath is, or where *that* is which wants to be atoned, *there* is that which is the *blamable Cause* of the Separation between God and Man; *there* is that which Christ came into the World to extinguish, to quench, or atone. If therefore this Wrath, which is the *blamable Cause* of the Separation between God and Man, is in God Himself; if Christ died to atone, or extinguish a Wrath that was got into the holy Deity itself; then it must be said, that Christ made an Atonement for God, and not for Man; that He died for the Good and Benefit of God, and not of Man; and that which is called *our Redemption*, ought rather to be called the Redemption of God, as saving and delivering Him, and not Man, from his *own Wrath*.

This Blasphemy is unavoidable, if you suppose *that* Wrath, for which Christ died, to be a Wrath in God Himself.

Again, The very Nature of *Atonement* absolutely shows, that *that* which is to be atoned cannot possibly be in God, nor even in any good Being. For Atonement implies the *Alteration*, or Removal of something that is not as it ought to be. And therefore every Creature, so long as it is good, and has its *proper State* of Goodness, neither wants, nor can admit of any Atonement, because it has nothing in it that wants to be *altered*, or *taken out* of it. And therefore Atonement cannot possibly have any Place in God, because nothing in God either wants, or can receive Alteration; neither can it have Place in any Creature, but so far as it has lost, or altered *that* which it had from God, and is fallen into Disorder; and then, that which brings this Creature back to its first State, which alters that which is wrong in it, and takes its Evil out of it, is its *true* and *proper Atonement*.

Water is the proper Atonement of the Rage of Fire; and that which *changes* a Tempest into a Calm is its true Atonement.

And therefore as sure as Christ is a *Propitiation* and an *Atonement*, so sure is it, that *that* which he does, as a Propitiation and Atonement, can have no Place, but in altering that Evil and Disorder which, in the State and Life of the fallen Creature, wants to be altered.

Suppose the Creature not fallen, and then there is no Room nor Possibility for Atonement; a plain and full Proof, that the Work of Atonement is nothing else, but the altering or quenching that which is Evil in the fallen Creature.

Hell, *Wrath*, *Darkness*, *Misery*, and *eternal Death*, mean the same Thing through all Scripture, and these are the only Things from which we want to be redeemed; and where there is nothing of Hell, there there is nothing of *Wrath*, nor any Thing that wants, or can admit of the Benefits of the Atonement made by Christ.

Either, therefore, all Hell is in the Essence of the holy Deity, or nothing that wants to be atoned by the Merits and Death of Christ, can possibly be in the Deity itself.

The Apostle says, that 'we are by Nature Children of Wrath'; the same Thing as when the Psalmist says, 'I was shapen in 'Wickedness, and in Sin hath my Mother conceived me.' And therefore that Wrath which *wants* the Atonement of the Sufferings, Blood and Death of Christ, is no other than that *Sin*, or *sinful State*, in which we are naturally born. But now, if this *Wrath* could be supposed to be in the Deity itself, then it would follow, that by *being by Nature Children of Wrath*, we should thereby be the *true Children* of God, we should not want any Atonement, or new Birth from above, to make us *Partakers of the Divine Nature*, because that Wrath that was in us would be our Dwelling in God, and he in us.

Again, All Scripture teaches us, That God *wills* and desires the Removal, or Extinction of *that Wrath*, which is *betwixt* God and the Creature; and therefore, all Scripture teaches, that the Wrath is not in God; for God cannot will the Removal, or Alteration of any Thing that is in Himself; this is as impossible, as for Him to *will* the Extinction of his own Omnipotence. Nor can there be any Thing in God, contrary to, or against his own Will; and yet, if God *wills* the Extinction of a Wrath that is in Himself, it must be in Him, contrary to, or against his own Will.

This, I presume, is enough to show you, that the Atonement made by Christ is itself the greatest of all Proofs, that it was not to atone or extinguish any Wrath in the Deity itself; nor, indeed, any Way to affect, or alter any Quality, or Temper in the Divine Mind, but purely and solely to overcome and remove all that Death and Hell, and Wrath, and Darkness, that had opened itself in the Nature, Birth, and Life of fallen Man.

Eusebius. The Truth of all this is not to be denied. And yet it is as true, that all our Systems of Divinity give quite another Account of this most important Matter. The *Satisfaction* of Christ is represented as a Satisfaction made to a wrathful Deity; and the Merit of the Sufferings and Death of Christ, as *that* which could only avail with God, to give up his *own Wrath*, and think of Mercy towards Man. Nay, what is still worse, if possible, the Ground, and Nature, and Efficacy of this great Transaction between God and Man, is often explained by *Debtor* and *Creditor:* Man, as having contracted a Debt with God that he could not pay, and God, as having a Right to insist upon the Payment of it; and, therefore, only to be satisfied by receiving the Death and Sacrifice of Christ, as a valuable Consideration, instead of the Debt that was due to Him from Man.

Theophilus. Hence you may see, *Eusebius*, how unreasonably Complaint has been sometimes made against the *Appeal*, the *Spirit of Prayer, &c.*, as introducing a Philosophy into the Doctrines of the Gospel, not enough supported by the Letter of Scripture; though every Thing there asserted has been over and over shown to be well grounded on the Letter of Scripture, and necessarily included in the most fundamental Doctrines of the Gospel.

Yet they who make this Complaint, blindly swallow a Vanity of Philosophy in the most important part of Gospel Religion, which not only has less Scripture for it than the Infallibility of the Pope, but is directly contrary to the plain Letter of every single Text of Scripture that relates to this Matter: As I will now show you.

First, The Apostle says, 'God so loved the World, that He 'gave his only begotten Son, that all who believe in Him should 'not perish but have everlasting Life.' What becomes now of the Philosophy of *Debtor* and *Creditor*, of a Satisfaction made by Christ to a Wrath in God; Is it not the grossest of all Fictions, and in full Contrariety to the plain written Word of God? 'God 'so loved the World;' behold the Degree of it? But when did He so love it? Why, before it was redeemed, before He sent, or gave his only Son to be the Redeemer of it. Here you see, that all Wrath *in God, antecedent* to our Redemption, or the Sacrifice of Christ for us, is utterly excluded; there is no Possibility for the Supposition of it, it is as absolutely denied as Words can do it. And therefore the infinite Love, Mercy and Compassion of God towards fallen Man, are not *purchased*, or *procured* for us by the Death of Christ, but the Incarnation and Sufferings of Christ come from, and are given to us by the infinite *antecedent* Love of God for us, and are the gracious Effects of his own Love and Goodness towards us.

It is needless to show you, how constantly this same Doctrine is asserted and repeated by all the Apostles.

Thus says St. John again, 'In this was manifested the Love 'of God towards us, because He sent his only begotten Son into 'the World, that we might live through him.' Again, 'This is 'the Record, that God hath given unto us eternal Life; and this 'Life is in his Son.' Again, 'God,' says St. Paul, 'was in Christ, 'reconciling the World unto Himself, not imputing their Tres- 'passes to them.' Which is repeated, and further opened in these Words, 'Giving Thanks unto the Father, who hath made us 'meet to be Partakers of the Inheritance of the Saints in Light, 'who hath delivered us from the Power of Darkness, and hath 'translated us into the Kingdom of his dear Son.'* And again, 'Blessed be the God and Father of our Lord Jesus Christ, who 'hath blessed us with all spiritual Blessings in heavenly Places 'in Christ.'†

How great therefore, *Eusebius*, is the Error, how total the Disregard of Scripture, and how vain the Philosophy, which talks of a Wrath in God *antecedent* to our Redemption, or of a *Debt* which he could not forgive us, till he had received a *Valuable Consideration* for it, when all Scriptures from Page to Page tells us, that all the Mercy and Blessing and Benefits of Christ, as our Saviour, are the *free antecedent* Gift of God Himself to us, and bestowed upon us for no other Reason, from no other Motive, but the Infinity of his own Love towards us, agreeable to what the Evangelical Prophet says of God, 'I am He that 'blotteth out Transgressions for my own sake,'‡ that is, not for any Reason or Motive that can be laid before me, but because I am Love itself, and my own Nature is my immutable Reason, why nothing but Works of Love, Blessing, and Goodness, can come from me.

Look we now at the Scripture Account of the Nature of the Atonement and Satisfaction of Christ, and this will further show us, that it is not to atone, or alter any *Quality*, or *Temper* in the Divine Mind, nor for the Sake of God, but purely and solely to atone, to quench, and overcome that Death, and Wrath, and Hell, under the Power of which Man was fallen.

'As in Adam all die, so in Christ shall all be made alive.' This is the whole *Work*, the whole *Nature*, and the sole *End* of Christ's Sacrifice of Himself; and there is not a Syllable in Scripture, that gives you any account of it: It all consists, from the Beginning to the End, in carrying on the one Work of *Regeneration;* and therefore the Apostle says, 'The first Adam was made a

* Col. i. 12, 13. † Eph. i. 3. ‡ Isa. xliii. 25.

'living Soul, but the last or Second Adam was made a Quicken-
'ing Spirit,' because sent into the World by God, to quicken and revive that Life from above which we lost in *Adam*. And he is called our *Ransom*, our *Atonement*, *&c.*, for no other Reason, but because that which He did and suffered in our fallen Nature, was as truly an *efficacious Means* of our being born again to a new heavenly Life, of Him, and from Him, as that which *Adam* did, was the *true* and *natural Cause* of our being born in Sin, and the Impurity of bestial Flesh and Blood.

And as *Adam*, by what He did, may be truly said to have *purchased* our Misery and Corruption, to have *brought* Death for us, and to have *sold* us into a Slavery under the World, the Flesh, and the Devil, though all that we have from him, or suffer by him, is only the *inward working of his own Nature and Life within us;* so, according to the plain meaning of the Words, Christ may be said to be our *Price*, our *Ransom*, and *Atonement*, though all that He does for us, as Buying, Ransom, and Redeeming us, is done wholly and solely by a Birth of his *own Nature and Spirit* brought to Life in us.

The Apostle says, 'Christ died for our Sins.' Thence it is, that He is the great Sacrifice for Sin, and its true Atonement. But how and why is he so? the Apostle tells you in these Words, 'The Sting of Death is Sin.—But Thanks be to God, 'who giveth us the Victory through our Lord Jesus Christ.' And therefore Christ is the Atonement of our Sins when by and from Him, living in us, we have Victory over our Sinful Nature.

The Scriptures frequently say, Christ *gave himself for us*. But what is the full Meaning, Effect, and Benefit, of his thus *giving Himself for us?* The Apostle puts this out of all Doubt, when he says, 'Jesus Christ, who gave Himself for us, that He might 'redeem us from all Iniquity, and purify to Himself a peculiar 'People;—that He might deliver us from this present evil World,— 'from the Curse of the Law,—from the Power of Satan,—from 'the Wrath to come:' or as the Apostle says in other Words, 'that He might be made unto us, Wisdom, Righteousness, and 'Sanctification.'

The whole Truth therefore of the Matter is plainly this, Christ given *for us*, is neither more nor less, than Christ given *into us*. And he is in no other Sense, our full, perfect, and sufficient Atonement, than as his Nature and Spirit are born, and formed in us, which so purge us from our Sins, that we are thereby in Him, and by Him dwelling in us, become new Creatures, having our Conversation in Heaven.

As *Adam* is truly our *Defilement* and *Impurity*, by his Birth in us, so Christ is our *Atonement* and *Purification*, by our being

born again of Him, and having thereby quickened and revived in us that first Divine Life, which was extinguished in *Adam*. And therefore, as *Adam purchased* Death for us, just so in the same Manner, in the same Degree, and in the same Sense, Christ *purchases* Life for us. And each of them solely by their *own inward Life* within us.

This is the one Scripture Account of the whole Nature, the sole End, and full Efficacy of all that Christ did, and suffered for us. It is all comprehended in these two Texts of Scripture. (1) 'That Christ was manifested to destroy the Works of the 'Devil.' (2) 'That as in Adam all die, so in Christ shall all be 'made alive.' From the Beginning to the End of Christ's atoning Work, no other Power is ascribed to it, nothing else is intended by it, as an *Appeaser* of Wrath, but the destroying of all that in Man which comes from the Devil; no other *Merits*, or *Value*, or infinite *Worth*, than that of its infinite Ability, and Sufficiency to *quicken again* in all human Nature, that Heavenly Life that died in *Adam*.

Eusebius. Though all that is here said, seems to have both the Letter and Spirit of Scripture on its Side, yet I am afraid it will be thought not enough to assert the infinite Value and Merits of our Saviour's Sufferings. For it is the common Opinion of Doctors, that the Righteousness or Justice of God must have Satisfaction done to it; and that nothing could avail with God, as a Satisfaction, but the infinite Worth and Value of the Sufferings of Christ.

Theophilus. It is true, *Eusebius*, that this is often, and almost always thus asserted in human Writers, but it is neither the Language, nor the Doctrine of Scripture.

Not a Word is there said of a Righteousness or Justice, as an *Attribute in God*, that must be satisfied; or that the Sacrifice of Christ, is that which satisfies the Righteousness that is in God Himself

It has been sufficiently proved to you, that God wanted not to be reconciled to fallen Man; that He never was anything else towards Him but Love; and that his Love brought forth the whole Scheme of his Redemption. Thence it is, that the Scriptures do not say that Christ came into the World to procure us the Divine Favour and good Will, in order to put a Stop to an *antecedent* righteous Wrath in God towards us. No, the Reverse of all this is the Truth, *viz.*, that Christ and his whole mediatorial Office came *purely* and *solely* from God, already so reconciled to us, as to bestow an Infinity of Love upon us. 'The 'God of all Grace,' says the Apostle, 'who hath called us to his

'eternal Glory by Jesus Christ.'* Here you see, Christ is not the *Cause* or *Motive* of God's Mercy towards fallen Man, but God's *own Love* for us, his *own Desire* of our eternal Glory and Happiness, has for that End given us Christ, that we may be made Partakers of it. The same as when it is again said, 'God 'was in Christ reconciling the World to Himself;' that is, calling, and raising it out of its ungodly and miserable State.

Thus, all the Mystery of our Redemption proclaims nothing but a God of Love towards fallen Man. It was the Love of God, that could not behold the Misery of fallen Man, without demanding and calling for his Salvation. It was Love alone, that wanted to have *full Satisfaction* done to it, and such a Love as could not be *satisfied*, till all that Glory and Happiness that was lost by the Death of *Adam*, was fully restored and regained again by the Death of Christ.

Eusebius. But is there not some good Sense, in which Righteousness or Justice may be said to be *satisfied* by the Atonement and Sacrifice of Christ?

Theophilus. Yes, most certainly there is. But then it is only *that* Righteousness or Justice that *belongs* to Man, and ought to be *in Him*. Now Righteousness, wherever it is to be, has *no Mercy* in itself; it makes *no Condescensions;* it is *inflexibly* rigid; its Demands are *inexorable;* Prayers, Offerings, and Entreaties have *no Effect* upon it; it will have nothing but itself; nor will it ever cease its Demands, or take any Thing *in lieu* of them, as a Satisfaction instead of itself. Thus, 'Without Holiness,' says the Apostle, 'no Man shall see the Lord.' And again, 'Nothing 'that is defiled, or impure, can enter into the Kingdom of 'Heaven.' And this is meant by Righteousness being *rigid*, and having no *Mercy;* it cannot *spare*, or have *Pity*, or hear *Entreaty*, because all its Demands are righteous, and good, and therefore must be satisfied, or fulfilled.

Now Righteousness has its *absolute Demands* upon Man, because Man was created *righteous*, and has lost that *original* Righteousness, which He ought to have kept in its first Purity. And this is the *one*, *only Righteousness*, or Justice, which Christ came into the World to *satisfy*, not by giving some highly valuable Thing, as a Satisfaction to it, but by bringing back, or raising up again in all human Nature, that Holiness or Righteousness, which originally *belonged* to it. For to *satisfy* Righteousness, means neither more nor less than to *fulfil* it. Nor can Righteousness *want* to have Satisfaction in any Being, but in that Being, which has *fallen* from it; nor can it be satisfied, but by restoring, or fulfilling Righteousness in that Being, which had

* 1 Peter v. 10.

departed from it. And therefore the Apostle says, that 'we are 'created again unto Righteousness in Christ Jesus.' And this is the *one* and *only* Way of Christ's expiating, or taking away the Sins of the World, namely, by restoring to Man his *lost* Righteousness. For this End, says the Scripture, 'Christ gave 'Himself for the Church, that He might sanctify and cleanse it, 'that He might present it to Himself a glorious Church, not 'having Spot, or Wrinkle, or any such Thing, but that it should 'be holy, and without Blemish.'*

This is the one Righteousness, which Christ came into the World to satisfy, by fulfilling it himself, and enabling Man by a new Birth from him to fulfil it. And when all Unrighteousness is removed by Christ from the whole human Nature, then all that Righteousness is satisfied; for the doing of which, Christ poured out his most precious, availing, and meritorious Blood.

Eusebius. Oh *Theophilus*, the Ground on which you stand must certainly be true. It so easily, so fully solves all Difficulties and Objections, and enables you to give so plain and solid an Account of every Part of our Redemption. This great Point is so fully cleared up to me, that I do not desire another Word about it.

Theophilus. However, *Eusebius*, I will add a Word or two more upon it, that there may be no Room left, either for misunderstanding, or denying what has been just now said of the Nature of that Righteousness, which must have *full Satisfaction* done to it by the *Atoning* and *Redeeming* Work of Christ. And then you will be fully possessed of these two great Truths. *First*, That there is no righteous Wrath in the Deity itself, and therefore none to be atoned there. *Secondly*, That though God is in Himself a mere Infinity of Love, from whom nothing else but Works of Love and Blessing and Goodness can proceed, yet sinful Men are hereby not at all delivered from *That* which the Apostle calls the *Terrors of the Lord*, but that all the *Threatenings* of *Woe*, *Misery*, and *Punishment*, denounced in Scripture against Sin and Sinners, both in this World, and that which is to come, stand all of them in their *full Force*, and are not in the least Degree *weakened*, or *less* to be dreaded, because God is *all Love*.

Every Thing that God has created, is right and just and good in its Kind, and has its *own* Righteousness within itself. The Rectitude of its Nature is its *only Law;* and it has no other Righteousness, but that of continuing in its first State. No Creature is subject to any Pain, or Punishment, or Guilt of Sin,

* Eph. v. 25—27.

but because it has departed from its *first right* State, and only does, and can feel the painful Loss of its own first Perfection. And every intelligent Creature, that departs from the State of its Creation, is *unrighteous*, evil, and full of its *own Misery*. And there is no Possibility for any disordered fallen Creature to be free from its *own Misery* and *Pain*, till it is again in its first State of Perfection. This is the certain and infallible Ground of the absolute Necessity, either of a perfect Holiness in this Life, or of a *further Purification* after Death, before Man can enter into the Kingdom of Heaven.

Now this *Pain* and *Misery*, which is inseparable from the Creature that is not in that State in which it ought to be, and in which it was created, is nothing else but the painful State of the Creature for Want of its *own proper Righteousness*, as Sickness is the painful State of the Creature for Want of *its own proper Health*.

No *other* Righteousness, or other Justice, no *other* severe Vengeance, *demands* Satisfaction, or *torments* the Sinner, but that very Righteousness, which once was *in Him*, which still *belongs* to Him, and therefore will not suffer Him to have any Rest or Peace, till it is again in Him as it was at the first. All therefore that Christ does, as an *Atonement* for Sin, or as a *Satisfaction* to Righteousness, is all done in, and to, and for Man, and has no other Operation, but that of *renewing* the fallen Nature of Man, and *raising* it up into its first State of *original Righteousness*. And if this Righteousness, which belongs solely to Man, and wants no Satisfaction, but that of being *restored* and *fulfilled* in the human Nature, is sometimes called the Righteousness of God, it is only so called, because it is a Righteousness which Man had originally from God in and by his Creation ; and therefore, as it comes from God, and has its whole Nature and Power of Working as it does from God, it may very justly be called God's Righteousness.

Agreeably to this Way of ascribing that to God, which is only in the *State* and *Condition* of Man, the Psalmist says of God, 'Thine Arrows stick fast in me, and thy Hand presseth me sore.' And yet nothing else, or more is meant by it, than when he says, 'My Sins have taken such Hold of me, that I am not able to 'look up.—My Iniquities are gone over my Head, and are like a 'sore Burden too heavy for me to bear.'

Now, whether you call this State of Man the *Burden* of his Sins and Wickedness, or the *Arrows* of the Almighty, and the *Weight* of God's Hand, they mean but one and the same Thing, which can only be called by these different Names, for no other Reason but this, because Man's *own* original Righteousness,

which he had *from* God, makes his sinful State a Pain and Torment to him, and lies heavy upon him in every Commission of Sin. And when the Psalmist again says, 'Take thy Plague 'away from me, I am even consumed by means of thy heavy 'Hand;' it is only praying to be delivered from his *own Plague*, and praying for the *same Thing* as when he says, in other Words, 'Make me a clean Heart, O God, and renew a right Spirit within me.'

Now this Language of Scripture, which teaches us to call the Pains and Torments of our Sins, the *Arrows*, *Darts*, and *Strokes* of God's Hand upon us, which calls us to own the Power, Presence, and Operation of God, in all that we feel and find in our own inward State, is the Language of the most exalted Piety, and highly suitable to that Scripture which tells us, That 'In God we live, and move, and have our Being.' For by teaching us to find, and own the Power and Operation of God in every Thing that passes within us, it keeps us continually turned to God for all that we want, and by all that we feel within ourselves, and brings us to this best of all Confessions, that Pain, as well as Peace of Mind, is the Effect and Manifestation of God's infinite Love and Goodness towards us.

For we could not have this Pain and Sensibility of the Burden of Sin, but because the Love and Goodness of God made us *originally righteous* and *happy;* and, therefore, all the Pains and Torments of Sin come from God's *first Goodness* towards us, and are in themselves merely and truly the Arrows of his Love, and his blessed Means of drawing us back to that first righteous State, in and for which his first and never ceasing Love created us.

Eusebius. The Matter, therefore, plainly stands thus. There is no *righteous* Wrath, or *vindictive* Justice in the Deity itself, which, as a *Quality*, or *Attribute* of Resentment in the Divine Mind, *wants* to be contented, atoned, or satisfied; but Man's original Righteousness, which was once his *Peace*, and *Happiness*, and *Rest* in God, is by the Fall of *Adam* become his *Tormentor* his *Plague*, that continually exercises its *good Vengeance* upon him, till it truly regains its first State in him.

Secondly, Man must be under this *Pain*, *Punishment*, and *Vengeance* to all Eternity; there is no Possibility, in the Nature of the Thing, for it to be otherwise, though God be all Love, unless Man's lost Righteousness be fully again possessed by Him. And therefore the Doctrine of God's being all Love, of having no Wrath in Himself, has nothing in it to abate the Force of those Scriptures which threaten Punishment to Sinners, or to make them less fearful of living and dying in their Sins.

Theophilus. What you say, *Eusebius*, is very true; but then it

is but half the Truth of this Matter. You should have added, that this Doctrine is the one Ground, and only Reason, why the Scriptures abound with so many Declarations of *Woe*, *Misery*, and *Judgments*, sometimes executed, and sometimes only threatened by God; and why all Sinners, to the End of the World, must know and *feel*, 'That the Wrath of God is 'revealed from Heaven against all Ungodliness and Unrighteous-'ness, and that Indignation and Wrath, Tribulation and Anguish, 'must be upon every Soul of Man that doth Evil.'*

For all these Things, which the Apostle elsewhere calls 'the 'Terrors of the Lord,' have no *Ground*, nothing that *calls* for them, nothing that *vindicates* the Fitness and Justice of them, either with Regard to God or Man, but this one Truth, *viz.*, That God is in Himself a mere infinity of Love, from whom nothing but outflowings of Love and Goodness can come forth from Eternity to Eternity. For if God is all Love, if he wills nothing towards fallen Man but his full Deliverance from the blind Slavery and Captivity of his earthly, bestial Nature, then every kind of *Punishment*, *Distress*, and *Affliction*, that can extinguish the Lusts of the Flesh, the Lust of the Eyes, and the Pride of this Life, may, and *ought* to be expected from God, merely because he is all Love and good Will towards fallen Man.

To say, therefore, as some have said, If God is all Love towards fallen Man, how can he *threaten*, or *chastise* Sinners? This is no better than saying, If God is all Goodness in Himself, and towards Man, how can He do that in and to Man, which is for his Good? As absurd as to say, If the able Physician is all Love, Goodness, and good Will towards his Patients, how can he blister, purge, or scarify them, how can he order one to be trepanned, and another to have a Limb cut off? Nay, so absurd is this Reasoning, that if it could be proved, that God had no Chastisement for Sinners, the very Want of this Chastisement would be the greatest of all Proofs, that God was not all Love and Goodness towards Man.

The meek, merciful, and compassionate Jesus, who had no Errand in this World but to bless and save Mankind, said, If thy *right Eye*, or thy *right Hand* offend thee, pluck out the one, cut off the other, and cast them from thee. And that He said all this from mere Love, He adds, It is *better for thee* to do this, than that thy whole Body should be cast into Hell. Therefore, if the Holy Jesus had been wanting in this Severity, He had been wanting in true Love towards Man.

And therefore the pure, mere Love of God, is *that alone* from

* Rom. i. 18; ii. 8.

which Sinners are justly to expect from God, that no Sin will pass unpunished, but that his Love will visit them with every Calamity and Distress, that can help to break and purify the bestial Heart of Man, and awaken in him true Repentance and Conversion to God. It is Love alone in the holy Deity, that will allow no Peace to the wicked, nor ever cease its Judgments, till every Sinner is forced to confess, That it is *good for him that he has been in Trouble*, and thankfully own, That not the Wrath, but the Love of God, has plucked out that *right Eye*, cut off that *right Hand*, which he ought to have done, but would not do, for himself and his own Salvation.

Again, This Doctrine that allows of no Wrath in the Divine Mind, but places it all in the evil State of fallen Nature and Creature, has every Thing in it that can prove to Man the dreadful Nature of Sin, and the absolute Necessity of totally departing from it. It leaves no Room for Self-Delusion, but puts an End to every false Hope, or vain seeking for Relief in any Thing else, but the total Extinction of Sin. And this it effectually does, by showing, that Damnation is no foreign, separate, or imposed State, that is brought in upon us, or adjudged to us by the Will of God, but is the inborn, natural, essential State of our own disordered Nature, which is absolutely impossible, in the Nature of the Thing, to be any Thing else but our *own Hell*, both here and hereafter, unless all Sin be separated from us, and Righteousness be again made our natural State, by a Birth of itself in us. And all this, not because God will have it so, by an arbitrary Act of his sovereign Will, but because he cannot change his own Nature, or make any Thing to be happy and blessed, but only that which has its proper Righteousness, and is of one Will and Spirit with Himself.

If then every Creature that has lost, or is without the true Rectitude of its Nature, must as such, of all Necessity, be absolutely separated from God, and necessarily under the Pain and Misery of a Life that has lost all its own natural Good; if no *Omnipotence*, or *Mercy*, or *Goodness* of God, can make it to be otherwise, or give any Relief to the Sinner, but by a total Extinction of Sin by a Birth of Righteousness in the Soul, then it fully appears, that according to this Doctrine, every Thing in God, and Nature, and Creature, calls the Sinner to an absolute Renunciation of all Sin, as the *one only possible* Means of Salvation, and leaves no Room for him to deceive himself with the Hopes that any Thing else will do instead of it. Vainly therefore is it said, That if God be all Love, the Sinner is let loose from the dreadful Apprehensions of living and dying in his Sins.

On the other Hand, deny this Doctrine, and say, with the current of scholastic Divines, That Sin must be doomed to eternal Pain and Death, unless a supposed Wrath, in the Mind of the Deity, be first atoned and satisfied; and that Christ's Death was that valuable Gift, or Offering made to God, by which alone he could be moved to lay aside, or extinguish his own Wrath towards fallen Man; say this, and then you open a wide Door for Licentiousness and Infidelity in some, and superstitious Fears in others.

For if the Evil, the Misery, and sad Effects of Sin, are placed in a Wrath in the Divine Mind, what can this beget in the Minds of the pious, but superstitious Fears about a supposed Wrath in God which they can never know when it is, or is not atoned? Every Kind of Superstition has its Birth from this Belief, and cannot well be otherwise. And as to the Licentious, who want to stifle all Fears of gratifying all their Passions, this Doctrine has a natural Tendency to do this for them. For if they are taught, that the Hurt and Misery of Sin, is not its *own natural* State, not owing to its *own Wrath* and *Disorder*, but to a Wrath in the Deity, how easy is it for them to believe, either that God may not be so full of Wrath as is given out, or that he may overcome it himself, and not keep the Sinner eternally in a Misery that is not his own, but wholly brought upon him from without, by a Resentment in the Divine Mind.

Again, This Account which the *Schools* give of the Sacrifice of Christ, made to atone a Wrath in the Deity by the infinite Value of Christ's Death, is that alone which helps *Socinians*, *Deists* and Infidels of all Kinds, to such Cavils and Objections to the Mystery of our Redemption, as neither have, nor can be silenced by the most able Defenders of that scholastic Fiction. The Learning of a *Grotius* or *Stillingfleet*, when defending such an Account of the Atonement and Satisfaction, rather increases than lessens the Objections to this Mystery: But if you take this Matter as it truly is in itself, *viz.*, That God is in Himself all Love and Goodness, therefore can be nothing else but all Love and Goodness towards fallen Man, and that fallen Man is subject to no Pain or Misery, either present or to come, but what is the natural, unavoidable, essential Effect of his own evil and disordered Nature, impossible to be altered by himself, and that the infinite, never-ceasing Love of God, has given Jesus Christ in *all his Process*, as the highest, and only possible Means, that Heaven and Earth can afford, to save Man from himself, from his own Evil, Misery, and Death, and restore to him his original Divine Life; when you look at this Matter in this true Light, then a God, all Love, and an Atonement for Sin by Christ, not

made to pacify a Wrath in God, but to bring forth, fulfil, and restore Righteousness in the Creature that had lost it, have every Thing in them that can make the Providence of God adorable, and the State of Man comfortable.

Here all Superstition and superstitious Fears are at once totally cut off, and every Work of Piety is turned into a Work of Love. Here every false Hope of every Kind is taken from the *Licentious*, they have no Ground left to stand upon: Nothing to trust to, as a *Deliverance* from Misery, but the *one total* Abolition of Sin.

The *Socinian* and the *Infidel* are here also robbed of all their Philosophy against this Mystery; for as it is not founded upon, does not teach an *infinite Resentment*, that could only be satisfied by an *infinite Atonement*, as it stands not upon the Ground of *Debtor* and *Creditor*, all their Arguments which suppose it to be such, are quite beside the Matter, and touch nothing of the Truth of this blessed Mystery. For it is the very Reverse of all this, it declares a God, that is all Love; and the Atonement of Christ to be nothing else in itself, but the highest, most natural, and efficacious Means, through all the Possibility of Things, that the infinite Love and Wisdom of God could use, to put an End to Sin, and Death, and Hell, and restore to Man his first Divine State or Life. I say, the most natural, efficacious Means through *all the Possibilities* of Nature; for there is nothing that is *supernatural*, however mysterious, in the whole System of our Redemption; every Part of it has its Ground in the Workings and Powers of Nature, and all our Redemption is only Nature set right, or made to be that which it ought to be.

There is nothing that is *supernatural*, but God alone; every Thing besides Him is from, and subject to the State of Nature: It can never rise out of it, or have anything contrary to it. No Creature can have either Health or Sickness, Good or Evil, or any State either from God, or itself, but strictly according to the Capacities, Powers, and Workings of Nature.

The Mystery of our Redemption, though it comes from the supernatural God, has nothing in it but what is done, and to be done, within the Sphere, and according to the Powers of Nature. There is nothing supernatural in it, or belonging to it, but that supernatural Love and Wisdom which brought it forth, presides over it, and will direct it, till Christ, as a second *Adam*, has removed and extinguished all that Evil, which the first *Adam* brought into the human Nature.

And the whole Process of Jesus Christ, from his being the inspoken *Word*, or *Bruiser* of the Serpent given to *Adam*, to his Birth, Death, Resurrection, and Ascension into Heaven, has all

its Ground and Reason in this, because nothing else in all the Possibilities of Nature, either in Heaven or on Earth, could *begin*, *carry* on, and *totally* effect Man's Deliverance from the Evil of his own fallen Nature.

Thus is Christ the one, full, sufficient Atonement for the Sin of the whole World, because He is the one *only natural* Remedy, and *possible* Cure of all the Evil that is broken forth in Nature, the one *only natural Life*, and *Resurrection* of all that Holiness and Happiness that died in *Adam*. And seeing all this Process of Christ is given to the World, from the supernatural, antecedent, infinite Love of God, therefore it is, that the Apostle says, 'God 'was in Christ reconciling the World to Himself.' And Christ in God, is nothing else in his whole Nature, but that same, *certain*, and *natural* Parent of a Redemption to the whole human Nature, as *fallen Adam* was the *certain* and *natural* Parent of a miserable Life to every Man that is descended from him: With this only Difference, that from fallen *Adam* we are born in Sin, whether we will or no, but we cannot have that new Birth which Christ has all Power to bring forth in us, unless the Will of our Heart closes with it.

But as nothing came to us from *Adam*, but according to the Powers of Nature, and because he was that which he was with Relation to us; so it is with Christ, and our Redemption by Him: All the Work is grounded in, and proceeds according to the Powers of Nature, or in a Way of natural Efficacy or Fitness to produce its Effects; and every Thing that is found in the Person, Character, and Condition of Christ, is only there as his *true* and *natural* Qualification to do all that He came to do, in us, and for us. That is to say, Christ was made to be that which He was; He was a *Seed* of Life in our first fallen Father; He lived as a *Blessing of Promise* in the Patriarchs, Prophets, and *Israel* of God; He was born of a Man of a pure Virgin; He did all that He did, whether as suffering, dying, conquering, rising and ascending into Heaven, only as so many Things, which as *naturally*, and as *truly*, according to the Nature of Things, qualified Him to be the Producer, or Quickener of a Divine Life in us, as the State and Condition of *Adam* qualified him to make us the slavish Children of earthly bestial Flesh and Blood.

This is the comfortable Doctrine of our Redemption; nothing in God but an Infinity of Love and Goodness towards our fallen Condition; nothing in Christ, but that which had its *Necessity* in the Nature of Things, to make Him able to give, and us to receive our full Salvation from Him.

I will now only add, That from the Beginning of Deism, and from the Time of *Socinus*, to this Day, not a Socinian or Deist

has ever seen or opposed this Mystery in its true State, as is undeniably plain from all their Writings.

A late Writer, who has as much Knowledge, and Zeal, and Wit in the Cause of Deism, as any of his Predecessors, is forced to attack our Redemption by giving this false Account of it.

'That a perfectly innocent Being, of the highest Order among 'intelligent Natures, should personate the Offender, and suffer 'in his Place and Stead, in order to take down the Wrath and 'Resentment of the Deity against the Criminal, and dispose God 'to show Mercy to him,—the Deist conceives to be both un-'natural, and improper, and therefore not to be ascribed to God 'without Blasphemy.'

And again, 'The common Notion of Redemption among 'Christians, seems to represent the Deity in a disagreeable Light, 'as implacable and revengeful, *&c.*'*

What an Arrow is here, I will not say, shot beside the Mark, but shot at nothing! Because nothing of that, which he accuses, is to be found in our Redemption. The God of Christians is so far from being, as he says, *implacable* and revengeful, that you have seen it proved, from Text to Text, that the whole Form and Manner of our Redemption comes wholly from the free, antecedent, infinite Love and Goodness of God towards fallen Man. That the *innocent Christ* did not suffer, to quiet an angry Deity, but merely as *co-operating*, *assisting*, and *uniting* with that Love of God, which desired our Salvation. That He did not suffer in *our Place or Stead*, but only *on our Account*, which is a quite different Matter. And to say, that He suffered in *our Place or Stead*, is as absurd, as contrary to Scripture, as to say, that He rose from the Dead, and ascended into Heaven in *our Place and Stead*, that we might be excused from it. For his Sufferings, Death, Resurrection, and Ascension, are all of them equally on *our Account*, for our Sake, for our Good and Benefit, but none of them possible to be in our Stead.

And as Scripture and Truth affirm, that He ascended into Heaven *for us*, though neither Scripture nor Truth will allow it to be in *our Place and Stead*, so for the same Reasons, it is strictly true, that He suffered, and died *for us*, though no more in our *Place* or *Stead*, nor any more desirable to be so, than his Ascension into Heaven for us should be in *our Place and Stead.*

I have quoted the above Passage, only to show you, that a Defender of Deism, however acute and ingenious, has not one Objection to the Doctrine of our Redemption, but what is founded on the grossest Ignorance, and total Mistake of the

* *Deism Fairly Stated and Fully Vindicated*, page 41.

whole Nature of it. But when I lay this gross Ignorance to the Deists' Charge, I do not mean any natural Dulness, Want of Parts, or Incapacity in them to judge aright, but only that something or other, either Men, or Books, or their own Way of Life, has hindered their seeing the true Ground and real Nature of Christianity, as it is in itself.

Eusebius. I would fain hope, *Theophilus*, that from all that has been said in the *Demonstration of the fundamental Errors of the Plain Account;* The *Appeal to all that doubt, &c.*, and the rest that follow, to these Dialogues; in all which, Christianity and Deism, with their several Merits, are so plainly, and with so much good Will and Affection towards all Unbelievers, represented to them, all that are serious and well-minded amongst the Deists will be prevailed upon to re-consider the Matter. For though some people have been hasty enough to charge those Writings with Fanaticism, or Enthusiasm, as disclaiming the Use of our Reason in Religious Matters, yet this Charge can be made by none, but those who, having not read them, take up with hearsay Censures.

For in those Books from the Beginning to the End, nothing is appealed to but the natural Light of the Mind, and the plain, known Nature of Things; no one is led, or desired to go one Step further. The *Use of Reason* is not only allowed, but asserted, and proved to be of the *same Service* to us in Things of Religion, as in Things that relate to our Senses in this World.*

The true Ground, Nature, and Power of *Faith* is opened, by fully proving, that this Saying of Christ, 'According to thy 'Faith, so be it done unto Thee,' takes in every Individual of human Nature; and that all Men, whether *Christians*, *Deists*, *Idolaters*, or *Atheists*, are all of them equally Men of *Faith*, all equally, and absolutely governed by it, and therefore must have all that they have, Salvation, or Damnation, strictly and solely according to their Faith.† All this is so evidently proved, that I cannot help thinking, but that every considerate Reader must be forced to own it.

Theogenes. All this is well said. But let us now return to the finishing of our main Point, which was to show, that the Doctrine of *a God all Love*, not only does not destroy the Necessity of Christ's Death, and the infinite Value and Merits of it, but is itself the fullest Proof and strongest Confirmation of both.

Theophilus. How it could enter into anyone's Head, to charge this Doctrine with destroying the *Necessity*, and Merits of Christ's Death, is exceeding strange.

* *Demonstration of the Errors of the Plain Account.*
† *Way to Divine Knowledge.*

For look where you will, no other Cause, or Reason of the Death of Christ, can be found but in the Love of God towards fallen Man. Nor could the Love of God will or accept of the Death of Christ, but because of its absolute Necessity, and availing Efficacy to do all that for fallen Man, which the Love of God would have to be done for him.

God did not, could not love, or like, or desire the Sufferings and Death of Christ, for what they were in themselves, or as Sufferings of the highest Kind. No, the higher and greater such Sufferings had been, were they only considered in themselves, the less pleasing they had been to a God, that wills nothing but Blessing and Happiness to every Thing capable of it.

But all that Christ *was*, and *did*, and *suffered*, was infinitely prized, and highly acceptable to the Love of God, because all that Christ was, and did, and suffered in his own Person, was *That* which gave him full Power, to be a common Father of Life to all that died in *Adam*.

Had Christ wanted anything that he was, or did, or suffered in his own Person, he could not have stood in that Relation to all Mankind as *Adam* had done. Had he not been given to the first fallen Man, as *a Seed of the* Woman, as a *Light* of Life, *enlightening every Man that comes into the World*, He could not have had *his Seed* in every Man, as *Adam* had, nor been as universal a Father of Life, as *Adam* was of Death. Had he not in the Fitness, or Fulness of Time, become a Man, born of a pure Virgin, the first Seed of Life in every Man, must have lain only as a Seed, and could not have come to the Fulness of the Birth of a new Man in Christ Jesus. For the Children can have no other State of Life, but that which their Father first had. And therefore Christ, as the Father of a regenerated human Race, must first stand in the Fulness of that human State, which was to be derived from him into all his Children.

This is the absolute Necessity of Christ's being all that He was, *before* he became Man ; a Necessity arising from the Nature of the Thing. Because he could not possibly have had the Relation of a Father to all Mankind, nor any Power to be a Quickener of a Life of Heaven in them, but because He was both God in himself, and a Seed of God in all of them.

Now all that Christ was, and did, and suffered, *after* He became Man, is from the same Necessity founded in the Nature of the Thing. He suffered on no other Account, but because that which he came to do in, and for the human Nature, was and could be nothing else in itself, but a Work of Sufferings and Death.

A crooked Line cannot become straight, but by having all its Crookedness given up, or taken from it. And there is but one Way possible in Nature for a crooked Line to lose its Crookedness.

Now the Sufferings and Death of Christ stand in this kind of Necessity. He was made Man for our Salvation, that is, He took upon Him our fallen Nature, to bring it out of its *evil crooked* State, and set it again in that Rectitude in which it was created.

Now there were no more two Ways of doing this, than there are two Ways of making a crooked Line to become straight.

If the Life of fallen Nature, which Christ had taken upon Him, was to be overcome by Him, then every Kind of suffering and dying, that was a giving up, or departing from the Life of fallen Nature, was just as necessary, in the Nature of the Thing, as that the Line to be made straight must give up, and part with every Kind and Degree of its own Crookedness.

And therefore the Sufferings and Death of Christ were, in the Nature of the Thing, the only possible Way of his acting contrary to, and overcoming all the Evil that was in the fallen State of Man.

The Apostle says, 'the Captain of our Salvation was to be 'made perfect through Sufferings.' This was the Ground and Reason of his Sufferings: Had he been without them, He could not have been perfect in Himself, as a *Son of Man*, nor the Restorer of Perfection in all Mankind. But why so? Because his Perfection, as a *Son of Man*, or the Captain of *human Salvation*, could only consist in his acting in, and with a Spirit suitable to the first created State of perfect Man; that is, He must in his Spirit be as much above all the *Good* and *Evil* of this fallen World, as the first Man was.

But now, He could not show that He was of this Spirit, that He was above the World, that He was under no Power of fallen Nature, but lived in the Perfection of the first created Man; He could not do this, but by showing, that all the Good of the earthly Life was renounced by Him, and that all the Evil which the World, the Malice of Men and Devils, could bring upon Him, could not hinder his living wholly and solely to God, and doing his Will on Earth with the same Fulness, as Angels do it in Heaven.

But had there been any Evil in all fallen Nature, whether in Life, Death, or Hell, that had not attacked Him with *all its Force*, He could not have been said to have overcome it. And therefore so sure as Christ, as the Son of Man, was to overcome the World, Death, Hell and Satan, so sure is it, that all the

Evils which they could *possibly* bring upon Him, were to be *felt* and *suffered* by Him, as absolutely necessary, in the Nature of the Thing, to declare his Perfection, and prove his Superiority over them. Surely, my Friend, it is now enough proved to you, how a God all Love towards fallen Man, must love, like, desire, and delight in all the Sufferings of Christ, which alone could enable Him, as a Son of Man, to undo, and reverse all that Evil, which the first Man had done to all his Posterity.

Eusebius. Oh, Sir, in what an adorable Light is this Mystery now placed. And yet in no other Light than that in which the plain Letter of all Scripture sets it. * No Wrath in God, no fictitious Atonement, no Folly of Debtor and Creditor, no suffering in Christ for Sufferings' sake, but a Christ suffering and dying, as his *same Victory* over Death and Hell, as when He rose from the Dead, and ascended into Heaven.

Theophilus. Sure now, *Eusebius,* you plainly enough see wherein the infinite Merits, or the availing Efficacy, and glorious Power of the Sufferings and Death of Christ consist; since they were that, in and through which Christ himself came out of the State of fallen Nature, and got Power to give the same Victory to all his Brethren of the human Race.

Wonder not, therefore, that the Scriptures so frequently ascribe all our Salvation to the Sufferings and Death of Christ, that we are continually referred to them, as the Wounds and Stripes by which we are healed, as the Blood by which we are washed from our Sins, as the Price (much above Gold and precious Stones) by which we are bought.

Wonder not also that in the Old Testament, its *Service Sacrifices* and *Ceremonies* were instituted to typify, and point at the great Sacrifice of Christ, and to keep up a continual Hope, strong Expectation, and Belief of it. And that in the New Testament, the Reality, the Benefits, and glorious Effects of Christ our Passover being actually sacrificed for us, are so joyfully repeated by every Apostle.

It is because Christ, as suffering and Dying, was nothing else but Christ conquering and overcoming all the false Good, and the hellish Evil, of the fallen State of Man.

His Resurrection from the Grave, and Ascension into Heaven, though great in themselves, and necessary Parts of our Deliverance, were yet but the Consequences, and genuine Effects of his Sufferings and Death. These were in themselves the Reality of his Conquest; all his great Work was done, and effected in them and by them, and his Resurrection and Ascension were only his

* See the *Collection of Letters*, Letter iv.

entering into the Possession of that, which his Sufferings and Death had gained for Him.

Wonder not then, that all the true Followers of Christ, the Saints of every Age, have so gloried in the Cross of Christ, have imputed such great Things to it, have desired nothing so much, as to be Partakers of it, to live in constant Union with it. It is because his Sufferings, his Death, and Cross, were the *Fulness* of his Victory over all the Works of the Devil. Not an *Evil* in Flesh and Blood, not a *Misery* of Life, not a Chain of Death, not a *Power* of Hell and Darkness, but were all baffled, broken, and overcome by the Process of a suffering, and dying Christ. Well therefore may the Cross of Christ be the Glory of Christians.

Eusebius. This Matter is so solidly and fully cleared up, that I am almost ashamed to ask you any Thing further about it. Yet explain a little more, if you please, how it is, that the Sufferings, and Death of Christ, gave Him Power to become a *common Father* of Life to all that died in *Adam.* Or how it is, that we, by Virtue of them, have Victory over all the Evil of our fallen State.

Theophilus. You are to know, *Eusebius,* that the Christian Religion is no *arbitrary System* of Divine Worship, but is the one true, real, and only Religion of Nature; that is, it is wholly founded in the Nature of Things, has nothing in it supernatural, or contrary to the Powers and Demands of Nature; but all that it does, is only in, and by, and according to the Workings and Possibilities of Nature.

A Religion that is not founded in Nature, is all Fiction and Falsity, and as mere a nothing as an *Idol.* For as no Creature can be, or have any Thing, but what it is and has from the Nature of Things, nor have any Thing done to it, Good or Harm, but according to the unalterable Workings of Nature, so no Religion can be of any Service, but that which works with and according to the Demands of Nature. Nor can any fallen Creature be raised out of its fallen State, even by the Omnipotence of God, but according to the Nature of Things, or the unchangeable Powers of Nature; for Nature is the Opening and Manifestation of the Divine Omnipotence; it is God's *Power-world;* and therefore all that God does, is and must be done in and by the Powers of Nature. God, though omnipotent, can give no Existence to any Creature, but it must have that Existence in *Space* and *Time.*—Time comes out of *Eternity,* and Space comes out of the *Infinity* of God.—God has an omnipotent Power over them, in them, and with them, to make both of them set forth and manifest the Wonders of his supernatural Deity. Yet time can only be subservient to the Omnipotence of God,

according to the Nature of Time, and Space can only obey his Will, according to the Nature of Space; but neither of them can, by any Power, be made to be in a supernatural State, or be any Thing but what they are in their own Nature.

Now Right and Wrong, Good and Evil, True and False, Happiness and Misery, are as unchangeable in Nature, as Time and Space. And every State and Quality that is creaturely, or that can belong to any Creature, has its own Nature, as unchangeably as Time and Space have theirs.

Nothing therefore can be done to any Creature *supernaturally*, or in a Way that is *without*, or *contrary* to the Powers of Nature; but every Thing or Creature that is to be helped, that is to have any Good done to it, or any Evil taken out of it, can only have it done so far, as the Powers of Nature are able and rightly directed to effect it.

And this is the true Ground of all Divine Revelation, or that Help which the supernatural Deity vouchsafes to the fallen State of Man. It is not to appoint an arbitrary System of religious Homage to God, but solely to point out, and provide for Man, blinded by his fallen State, that *one only* Religion, that according to the Nature of Things can possibly restore to him his lost Perfection. This is the Truth, the Goodness, and the Necessity of the Christian Religion; it is true, and good, and necessary, because it is as much the *one only natural* and *possible* Way of overcoming all the Evil of fallen Man, as Light is the one only natural possible Thing that can expel Darkness.

And therefore it is, that all the Mysteries of the Gospel, however high, are yet true and necessary Parts of the *one Religion* of Nature; because they are no higher, nor otherwise, than the *natural State* of fallen Man absolutely stands in Need of. His Nature cannot be helped, or raised out of the Evils of its present State, by any Thing less than these Mysteries; and therefore they are in the same Truth and Justness to be called his *natural Religion*, as that *Remedy* which alone has full Power to remove all the Evil of a Disease, may be justly called its *natural Remedy*.

For a Religion is not to be deemed natural, because it has nothing to do with *Revelation*, but then is it the one *true Religion of Nature*, when it has every Thing in it that our *natural* State stands in need of; every Thing that can help us out of our present Evil, and raise and exalt us to all the Happiness which our Nature is capable of having. Supposing therefore the Christian Scheme of Redemption to be all that, and nothing else in itself, but that which the *Nature of Things* absolutely require it to be, it must, for that very Reason, have its *Mysteries*.

For the fallen, corrupt, mortal State of Man, absolutely

requires these two Things as its only Salvation. *First*, The Divine Life, or the Life of God, must be revived in the Soul of Man. *Secondly*, There must be a Resurrection of the Body in a better State after Death. Now nothing in the Power of Man, or in the Things of this World, can effect this Salvation. If therefore this is to be the Salvation of Man, then some Interposition of the Deity is absolutely necessary, in the Nature of the Thing, or Man can have no Religion that is *sufficiently natural;* that is to say, no Religion that is sufficient, or equal to the Wants of his Nature.

Now this necessary Interposition of the Deity, though doing nothing but in a *natural* Way, or according to the Nature of Things, must be mysterious to Man, because it is doing something *more* and *higher* than his Senses or Reason ever saw done, or possible to be done, either by himself, or any of the Powers of this World.

And this is the true Ground and Nature of the Mysteries of Christian Redemption. They are, in themselves, nothing else but what the Nature of Things requires them to be, as natural efficacious Means of our Salvation, and all their Power is in a *natural Way*, or *true Fitness* of Cause for its Effect; but they are mysterious to Man, because brought into the Scheme of our Redemption by the *Interposition* of God, to work in a Way and Manner above, and superior to all that is seen and done in the Things of this World.

The Mysteries therefore of the Gospel are so far from showing the Gospel not to be the one *true* Religion of Nature, that they are the greatest Proof of it, since they are that alone which can help Man to all that Good which his *natural State* wants to have done to it.

For Instance, if the Salvation of Man absolutely requires the *Revival*, or *Restoration* of the Divine Life in the human Nature, then nothing can be the *one*, *sufficient*, *true* Religion of Nature, but that which has a natural Power to do this.

What a Grossness of Error is it therefore to blame that Doctrine which asserts the Incarnation of the Son of God, or the Necessity of the Word being made Flesh, when in the Nature of the Thing, nothing else but this very Mystery can be the *natural efficacious* Cause of the Renewal of the Divine Life in the human Nature, or have any natural Efficacy to effect our Salvation?

Having now, *Eusebius*, established this Ground, that nothing is, or can be a Part of true, natural Religion, or have any real *Efficacy*, as a Means of Salvation, but only that which has its *Efficacy* in and from the Nature of Things, or in the *natural Fitness* of Cause to produce its Effect, you are brought into the clear

View of this Truth, *viz.*, That the Religion of *Deism* is *false*, and *vain*, and *visionary*, and to be rejected by every Man as the mere *enthusiastic*, *fanatic* Product of pure Imagination; and all for this plain Reason, because it quite disregards the *Nature* of Things, stands wholly upon a *supernatural* Ground, and goes as much *above*, and as directly *contrary* to the Powers of Nature, as that *Faith* that trusts in, and prays to a *wooden* God.

I say not this (as is too commonly done) in the Spirit of Accusation, or to raise an Odium. No, by no Means. I have the utmost Aversion to such a Procedure. I would no more bring a false Charge against the *Deist*, than I would bear false Witness against the *Apostle*. And I desire to have no other Temper, Spirit, or Behaviour towards them, but such as the loving God with all my Heart, and loving them as I love myself, require of me. And in this Spirit of Love I charge them with *visionary* Faith, and *enthusiastic* Religion; and only so far, as I have from Time to Time proved, that they trust to be saved by that, which according to the unchangeable Nature of Things can have no Power of Salvation in it.

For a Religion, not grounded in the Power and Nature of Things, is *unnatural*, supernatural, or *superrational*, and is rightly called, either *Enthusiasm*, *Vision*, *Fanaticism*, *Superstition*, or *Idolatry*, just as you please. For all these are but different Names for one and the same religious Delusion. And every Religion is this Delusion, but that one Religion which is required by, and has its Efficacy in and from the unchangeable Nature of Things.

And thus stands the Matter betwixt the Deists and myself: If I knew how to do them or the Subject more Justice, I would gladly do it; having no Desire, either for them or myself, but that we may all of us be delivered from every Thing that separates us from God, all equal Sharers of every Blessing that He has for human Nature, all united in that Spirit of Love and Goodness for which he created us, and all blessed with that Faith and Hope to which the God of Love has called us, as the one, only, possible, natural, and full Means of ever finding ourselves saved, and redeemed from all the Evils both of Time and Eternity.

And now, *Eusebius*, upon this Ground, *viz.*, (1) That there is but one true Religion, and that it is the Religion of Nature. (2) That a Religion has no Pretence to be considered as the Religion of Nature, because it rejects Divine Revelation, and has only human Reason for its Guide, but wholly and solely because it has every Good in it that the *natural State* of Man wants, and can receive from Religion. (3) That nothing can be any re-

ligious Good, or have any real Efficacy, as a Means of Salvation, but only that which has its Efficacy in and from the natural Power of Things, or the Fitness and Sufficiency of Cause to produce its Effect. (4) That the Religion of the Gospel, in all its Mysteries and Doctrines, is wholly grounded in the natural Powers of Things, and their Fitness to produce their Effects. Upon this Ground I come to answer your Question, *viz.*, How it is that the Sufferings and Death of Christ gave Him full Power to become a *common Father of Life* to all those that died in *Adam?* Or how it is that we, by Virtue of them, are delivered out of all the Evils of our fallen State?

The Sufferings and Death of Christ have no *supernatural* Effect that is above, or contrary to Nature; because the Thing itself is impossible. For a Thing is only therefore impossible, because the Nature of Things will not allow of it.

The Fall of all Mankind in *Adam* is no *supernatural* Event or Effect, but the natural and necessary Consequence of our Relation to him. Could *Adam* at his Fall into this earthly Life have absolutely overcome every Power of the World, the Flesh, and the Devil, in the same Spirit as Christ did, he had been his own Redeemer, had risen out of his Fall, and ascended into Paradise, and been the Father of a paradisaical Offspring, just as Christ, when He had overcome them all, rose from the Dead, and ascended into Heaven. But *Adam* did not do this, because it was as impossible, in the Nature of the Thing, as for a Beast to raise itself into an Angel. If therefore Man is to come out of his fallen State, there must be something found out that, according to the Nature of Things, has Power to effect it. For it can no more be done *supernaturally* by any Thing else, than it could by *Adam*.

Now the Matter stood thus: The Seed of all Mankind was in the Loins of fallen *Adam*. This was unalterable in the Nature of the Thing, and therefore all *Mankind* must come forth in his fallen State.

Neither can they ever be in any State whatever, whether earthly or heavenly, but by having an earthly *Man*, or a heavenly *Man* for their Father. For *Mankind*, as such, must of all Necessity be born of, and have that Nature which it has from a *Man*. And this is the true Ground and absolute Necessity of the one Mediator, the *Man* Christ Jesus. For seeing *Mankind*, as such, must have that Birth and Nature which they have from *Man*; seeing they never could have had any Relation to Paradise, or any Possibility of partaking of it, but because they had a paradisaical Man for their Father, nor could have had any Relation to this earthly World, or any Possibility of being born earthly, but

because they had an earthly Man for their Father; and seeing all this must be unalterably so for ever; it plainly follows, that there was an utter Impossibility for the Seed of *Adam* ever to come out of its fallen State, or ever have another, or better Life, than they had from *Adam*, unless *such a Son of Man* could be brought into Existence, as had the *same Relation* to all Mankind as *Adam* had, was as much *in them all* as *Adam* was, and had as full Power, according to the *Nature of Things*, to give a heavenly Life to all the Seed in *Adam's* Loins, as *Adam* had to bring them forth in earthly Flesh and Blood.

And now, Sir, that Christ was this very *Son of Man*, standing in the *same Fulness* of Relation to all Mankind as *Adam* did, having *his Seed* as really in them all, as *Adam* had, and as truly and fully qualified, according to the Nature of Things, to be a *common* and *universal* Father of Life, as *Adam* was of Death to all the human Race, shall in a Word or two be made as plain and undeniable, as that two and two are four.

The Doctrine of our Redemption absolutely asserts, that the *Seed* of Christ was sown into the first fallen Father of Mankind, called *the Seed of the Woman*, the *Bruiser* of the Serpent, the *ingrafted* Word of Life, called again in the Gospel, *that Light which lighteth every Man that cometh into the World.* Therefore Christ was in all Men, in that *same* Fulness of the Relation of a Father to all Mankind, as the first *Adam* was. *Secondly*, Christ was born of *Adam's* Flesh and Blood, took the human Nature upon him, and therefore stood as an human Creature in the *same Relation* to Mankind, as *Adam* did. Nothing therefore was further wanting in Christ, to make him as truly a *natural Father of Life* to all Mankind, as *Adam* was at first, but God's Appointment of him to that End.

For as *Adam* could not have been the natural Father of Mankind, but because God created and appointed him for that End, so Christ could not have been the natural Regenerator, or Redeemer of an heavenly Life that was lost in all Mankind, but because God had appointed and brought him into the World for that End. Now that God did this, that Christ came into the World by Divine Appointment, to be the Saviour, the Resurrection and Life of all Mankind, is a Truth as evident from Scripture, as that *Adam* was the first Man.

And thus it appears, in the utmost degree of Plainness and Certainty, that Christ in his *single Person* was, according to the Nature of Things, as fully qualified to be a *common Redeemer*, as *Adam* was, in his single Person, to be a common Father of all Mankind. He had *his Seed* in all Mankind, as *Adam* had. He had the human Nature, as *Adam* had. And He had the same

Divine Appointment, as *Adam* had. But Christ, however qualified to be our Redeemer, could not be actually such, till He had gone through, and done all that, by which our Redemption was to be effected.

Adam, however qualified, could not be the Father of a paradisaical Offspring, till he had stood out his Trial, and fixed Himself victorious over every Thing that could make Trial of Him. In like manner, Christ, however qualified, could not be the Redeemer of all Mankind, till he had also stood out his Trial, had overcome *all That* by which *Adam* was overcome, and had fixed Himself triumphantly in that Paradise which *Adam* had lost.

Now as *Adam's* Trial was, Whether he would keep Himself in his paradisaical State *above*, and *free* from all that was Good and Evil in this earthly World? So Christ's trial was, Whether as a *Son* of Man, and loaded with the *Infirmities* of fallen *Adam*, sacrificed to all that which the Rage and Malice of the World, Hell, and Devils could possibly do to him; whether He in the midst of all these Evils, could live and die with his Spirit as contrary to them, as much above them, as unhurt by them, as *Adam* should have lived in Paradise?

And then it was, that every Thing which had overcome *Adam*, was overcome by Christ; and Christ's Victory did, in the Nature of the Thing, as certainly and fully open an Entrance for Him, and all his Seed into Paradise, as *Adam's* Fall cast him and all his Seed into the Prison and Captivity of this earthly bestial World.

Nothing *supernatural* came to pass in either Case, but Paradise lost, and Paradise regained, according to the Nature of Things, or the real Efficacy of Cause to produce its Effects.

Thus is your Question fully answered; *viz.*, How and why the Sufferings and Death of Christ enabled him to be the Author of Life to all that died in *Adam?* Just as the Fall of *Adam* into this World, under the Power of Sin, Death, Hell, and the Devil, enabled him to be the common Father of Death, or was the natural, unavoidable Cause of our being born under the same Captivity; just so, that Life, and Sufferings, and Death of Christ, which declared his breaking out from them, and Superiority over them, must in the Nature of the Thing as much enable Him to be the common Author of Life, that is, must as certainly be the *full, natural, efficacious* Cause of our inheriting Life from Him. Because, by what Christ was in Himself, by what He was in us, by his whole *State, Character*, and the Divine *Appointment*, we all had that *natural Union* with Him, and *Dependence* upon Him, as our Head in the Way of Redemption, as we had

with *Adam* as our Head in the Way of our natural Birth. So that as it must be said, that because *Adam* fell, we must of all Necessity be Heirs of his fallen State, so with the same Truth, and from the same Necessity of the Thing, it must be said, that because Christ our Head is risen victorious out of our fallen State, we as his Members, and having his Seed within us, must be and are made Heirs of all his Glory. Because in all Respects we are as *strictly*, as *intimately* connected with, and related to Him as the *one Redeemer*, as we are to *Adam* as the *one Father* of all Mankind. So that Christ by his Sufferings and Death become in all of us our Wisdom, our Righteousness, our Justification and Redemption, is the same sober and solid Truth, as *Adam* by his Fall become in all of us our Foolishness, our Impurity, our Corruption and Death.

And now, my Friends, look back upon all that has been said, and then tell me, Is it possible more to exalt or magnify the infinite Merits, and availing Efficacy of the *Sufferings* and *Death* of Christ, than is done by this doctrine? Or whether every Thing that is said of them in Scripture, is not here proved, from the very Nature of the Thing, to be absolutely true? And again, Whether it is not sufficiently proved to you, that the Sufferings and Death of Christ are not only consistent with the Doctrine of a God all Love, but are the fullest and most absolute Proof of it.

Eusebius. Indeed, *Theophilus*, you have so fully done for us all that we wanted to have done, that we are now ready to take Leave of you. As for my Part, I want to return Home, to enjoy my Bible, and delight myself with reading it in this comfortable Light, in which you have set the whole Ground and Nature of our Redemption. I am now in full Possession of this glorious Truth, that God is *mere Love*, the most glorious Truth that can possess and edify the Heart of Man. It drives every Evil out of the Soul, and gives Life to every Spark of Goodness that can possibly be kindled in it. Everything in Religion is made amiable, by being a Service of Love to the God of Love.

No Sacrifices, Sufferings, and Death, have any Place in Religion, but to satisfy and fulfil that Love of God, which could not be satisfied without our Salvation. If the Son of God is not spared, if He is delivered up to the Rage and Malice of Men, Devils, and Hell, it is because, had we not had such a Captain of our Salvation made perfect through Sufferings, it never could have been sung, 'Oh Death, where is thy Sting, Oh Grave, 'where is thy Victory!' It never could have been true, that 'as 'by one Man Sin entered into the World, and Death by Sin, so 'by one Man came the Resurrection of the Dead.' It never

could have been said, 'that as in Adam all die, so in Christ 'shall all be made alive.'

Therefore, dear *Theophilus*, adieu: God is Love, and He that has learnt to live in the Spirit of Love, has learnt to live and dwell in God. Love was the Beginner of all the Works of God, and from Eternity to Eternity nothing can come from God, but a Variety of Wonders, and Works of Love, over all Nature and Creature.

Theophilus. God prosper, *Eusebius*, this Spark of Heaven in your Soul. May it, like the *Seraphims' Coal taken from the Altar*, purify your Heart from all its Uncleanness! But before you leave me, I beg one more Conversation to be on the *practical Part* of the Spirit of Love, that so Doctrine and Practice, hearing and doing, may go Hand in Hand.

The End of the Second DIALOGUE.

THE THIRD DIALOGUE

EUSEBIUS. You have shown great Good-will towards us, *Theophilus,* in desiring another Meeting before we leave you. But yet I seem to myself to have no Need of that which you have proposed by this Day's Conversation. For this Doctrine of the Spirit of Love cannot have more Power over me, or be more deeply rooted in me; than it is already. It has so gained and got Possession of my whole Heart, that every Thing else must be under its Dominion. I can do nothing else but love; it is my whole Nature. I have no Taste for any Thing else. Can this Matter be carried higher in Practice?

Theophilus. No higher, *Eusebius.* And was this the true State of your Heart, you would bid fair to leave the World as *Elijah* did; or like *Enoch* to have it said of you, that you lived wholly to love, and *was not.* For was there nothing but this Divine Love alive in you, your fallen Flesh and Blood would be in Danger of being quite burnt up by it. What you have said of yourself, you have spoken in great Sincerity, but in a total Ignorance of yourself, and the true Nature of the Spirit of Divine Love. You are as yet only charmed with the Sight, or rather the Sound of it; its real Birth is as yet unfelt, and unfound in you. Your natural Complexion has a great deal of the animal Meekness and Softness of the *Lamb* and the *Dove,* your Blood and Spirit are of this Turn; and therefore a God all Love, and a Religion all Love, quite transport you; and you are so delighted with it, that you fancy you have nothing in you but this God and Religion of Love. But, my Friend, bear with me, if I tell you, that all this is only the *good Part* of the Spirit of this bestial World in you, and may be in any unregenerate Man, that is of your Complexion. It is so far from being a genuine Fruit of Divine Love, that if it be not well looked to, it may prove a real Hindrance of it, as it oftentimes does, by its appearing to be that which it is not.

You have quite forgot all that was said in the Letter on the Spirit of Love, that it is a *Birth* in the Soul, that can only come forth in its proper Time and Place, and from its proper Causes. Now nothing that is a Birth can be taken in, or brought into the Soul by any notional Conception, or delightful Apprehension of it. You may love it as much as you please, think it the most

charming Thing in the World, fancy everything but Dross and Dung in Comparison of it, and yet have no more of its Birth in you, than the blind Man has of that Light, of which he has got a most charming Notion. His Blindness still continues the same ; he is at the same Distance from the Light, because Light can only be had by a *Birth* of itself in seeing Eyes. It is thus with the Spirit of Love ; it is nowhere, but where it rises up as a Birth.

Eusebius. But if I am got no further than this, what Good have I from giving in so heartily to all that you have said of this Doctrine? And to what End have you taken so much Pains to assert and establish it?

Theophilus. Your Error lies in this ; you confound two Things, which are entirely distinct from each other. You make no Difference betwixt the *Doctrine*, that only sets forth the Nature, Excellence, and Necessity of the Spirit of Love, and the *Spirit* of *Love* itself; which yet are two Things so different, that you may be quite full of the former, and at the same Time quite empty of the latter. I have said every Thing that I could, to show you the Truth, Excellence, and Necessity of the Spirit of Love ; It is of infinite Importance to you to be well established in the Belief of this Doctrine. But all that I have said of it, is only to induce and encourage you to buy it, at its own Price, and to give all that for it, which alone can purchase it. But if you think (as you plainly do) that you have got it, because you are so highly pleased with that which you have heard of it, you only embrace the Shadow, instead of the Substance, of that which you ought to have.

Eusebius. What is the Price that I must give for it?

Theophilus. You must give up all that you are, and all that you have from fallen *Adam ;* for all that you are and have from him is that Life of Flesh and Blood, which cannot enter into the Kingdom of God.

Adam after his Fall had nothing that was good in him, nothing that could inherit an eternal Life in Heaven, but the *Bruiser of the Serpent*, or the Seed of the Son of God that was reserved, and treasured up in his Soul. Every Thing else in Him was *devoted* to Death, that this *incorruptbile Seed of the Word* might grow up into a new Name in Christ Jesus.

All the Doctrine of God's *Reprobation* and *Election* relates wholly and solely to these two Things, *viz., the earthly bestial* Nature from *Adam*, and the *incorruptible Seed* of the Word, or the *Immanuel* in every Man.

Nothing is *elected*, is *foreseen, predestinated*, or *called according to the Purpose of God, but this Seed of* the new Man, because the

one eternal, unchangeable *Purpose* of God towards Man is only this, namely, that Man should be a heavenly Image, or Son of God. And therefore nothing can be elected, or called *according to the Purpose* of God, but this Seed of an heavenly Birth, because nothing else is able to answer, and fulfil the *Purpose* of God. But every Thing else that is in Man, his whole earthly bestial Nature, is from Sin, and is *quite contrary* to God's Purpose in the Creation of Man.

On the other Hand, nothing is *reprobated*, *rejected*, or cast out by God, but the *earthly Nature* which came from the Fall of *Adam*. This is the only *Vessel of Wrath*, the Son of *Perdition*, that can have no Share in the Promises and Blessings of God.

Here you have the whole *unalterable* Ground of Divine *Election* and *Reprobation;* it relates not to any particular Number of People, or Division of Mankind, but solely to the two Natures that are, both of them, without Exception, in every Individual of Mankind. All that is earthly, serpentine, and devilish in every Man, is *reprobated* and *doomed* to Destruction; and the heavenly Seed of the new Birth in every Man, is *That* which is *chosen*, *ordained* and *called* to eternal Life.

Election therefore and Reprobation, as respecting Salvation, equally relate to every Man in the World; because every Man, as such, has *That* in him which *only* is elected, and that in him which only is reprobated, namely, the earthly Nature, and the heavenly Seed of the Word of God.

Now all this is evident, from the very Nature of the Thing. As soon as you but suppose Man at his Fall to have a Power of Redemption, or Deliverance from the Evil of his fallen Nature, engrafted into him, you then have the *first unchangeable* Ground of Election and Reprobation; you are infallibly shown what it is that God elects and reprobates, and the absolute Impossibility of any Thing else being reprobated by God, but that *fallen evil* Nature from which he is to be redeemed, or of any Thing else being elected by God, but that Seed of a new *Birth*, which is to bring forth his Redemption.

Here therefore you have a full Deliverance from all Perplexity upon this Matter, and may rest yourself upon this great, comfortable, and most certain Truth, that *no other* Election or Reprobation, with Regard to *Salvation*, ever did, or can belong to any one individual Son of *Adam*, but that *very same* Election and Reprobation, which *both of them* happened to, and took Place in *Adam's* individual Person. For all that which was in *Adam*, both as *fallen* and *redeemed*, must of all Necessity be in every Son of *Adam;* and no Man can possibly stand in any other Relation to God than *Adam* did, and therefore cannot have

either more or less, or any other Divine Election and Reprobation, than *Adam* had. For, from the Moment of Man's Redemption, which began at the Fall, when the *incorruptible Seed of the Word* was given into *Adam*, every Son of *Adam*, to the End of the World, must come into it, under one and the same Election and Reprobation with Regard to God. Because the whole earthly Nature, from which Man was to be redeemed, and the Seed of the Word, by which he was to be redeemed, were both of them in every Man, one as certainly as the other.

Now this being the inward, essential State of every Man born into the World, having in himself all that is elected, and all that is reprobated by God, hence it is, that in order to publish the Truth and Certainty of such Election and Reprobation, and the Truth and Certainty of that twofold Nature in Man, on which it is grounded, that the Spirit of God, in holy Scripture, represents this Matter to us by such outward Figures, as are yet in themselves not figurative, but real Proofs of it.

This is first of all done under the Figures of *Cain* and *Abel*, the two first Births from *Adam*, where the one is murdered by the other, hereby demonstrating to us, by this Contrariety and Difference of these two first Births, the inward real State of the Father of them, namely, that the same twofold Nature was in him, that discovered itself in these two first Births from him.

The same Thing is, Age after Age, set forth in Variety of Figures, more especially in *Ishmael* and *Isaac*, in *Esau* and *Jacob*. And all this, only further to confirm and establish this great Truth, *viz.*, That such Strife and Contrariety as appeared in the Sons of the same Father, were not only outward Representations, but full Proofs of that inward Strife and Contrariety, which not only existed in their Fathers, but universally in every human Creature. For *Cain* and *Abel* had not come from *Adam*, but because both their Natures were antecedently in him, and in the same State of Opposition and Contrariety to each other. And as *Cain* and *Abel* were no other than the genuine Effects of the twofold State, which *Adam*, as *fallen* and *redeemed*, was then in, so every Man, descended from *Adam*, is in himself infallibly all that which *Adam* was, and has as certainly his own *Cain* and *Abel* within himself as *Adam* had. And from the Beginning to the End of the human Race, all that which came to pass so remarkably in the Births of *Cain* and *Abel*, *Ishmael* and *Isaac*, *Esau* and *Jacob*, all that same, some Way or other, more or less, comes to pass in every Individual of Mankind. In one Man, his *own Abel* is murdered by his own *Cain*, and in another, his own *Jacob* overcomes his own *Esau* that was born with him.

And all the Good, or the Evil that we bring forth in our Lives, is

from nothing else, but from the Strife of these *two Natures* within us, and their Victory over one another. Which Strife, no Son of *Adam* could ever have known anything of, had not the free Grace and Mercy of God *chosen* and *called* all Mankind to a new Birth of Heaven within them, out of their corrupt and fallen Souls. No possible War, or Strife of Good against Evil, could be in fallen Man, but by his having from God a Seed of Life in him, *ordained* and *predestinated* to overcome his earthly Nature. For that which is put into him by God, as the Power of his Redemption, must be contrary to that from which he is to be redeemed.

And thus a War of Good against Evil, set up within us, by the free Grace and Mercy of God to us, is the greatest of all Demonstrations, that there is but one Election, and but one Reprobation, and that all that God rejects and reprobates, is nothing else but that *corrupt Nature* which every individual Man, *Abel* as well as *Cain*, has in himself from *Adam*, as *fallen;* and that all that God *elects, predestinates, calls, justifies* and *glorifies*, is nothing else but that heavenly Seed, which every individual Man, *Pharaoh* as well as *Moses*, has in himself from *Adam, as redeemed.*

And thus you have an unerring Key to all that is said in Scripture of the Election falling upon *Abel, Isaac*, and *Jacob, &c.*, and of the Reprobation falling upon *Cain, Ishmael*, and *Esau;* not because God has Respect to Persons, or that all Men did not stand before him in the same Covenant of Redemption ; but the Scriptures speak thus, that the true Nature of God's Election and Reprobation may thereby be made manifest to the World.

For the *earthly Nature*, which God only reprobates, having broken forth in Predominance in *Cain, Ishmael*, and *Esau*, they became proper Figures of that which God reprobates, and were used by God as such. And the heavenly Seed, which is alone elected to eternal Glory, having broken forth in Predominance in *Abel, Isaac, Jacob, &c.*, they became proper Figures of that which God only elects, and were used by God as such.

Nothing is here to be understood personally, or according to the Flesh of these Persons on either Side ; but all that is said of them, is only as they are Figures of the earthly Nature, and heavenly Seed in every Man. For nothing is reprobated in *Cain*, but that very same which is reprobated in *Abel, viz.*, the *earthly Nature;* nor is anything elected in *Jacob*, but that very same which is equally elected in *Esau, viz.*, the *heavenly Seed.*

And now, Gentlemen, you may easily apprehend, *how* and *why* a God, in whose holy Deity no Spark of Wrath or Partiality can possibly arise, but who is from Eternity to Eternity only flowing

forth in Love, Goodness, and Blessing to every Thing capable of it, could yet say of the *Children, before they were born, or had done either Good or Evil,* 'Jacob have I loved, and Esau have I 'hated.' It is because *Esau* signifies the earthly bestial Nature, that came from Sin; and *Jacob* signifies the *incorruptible Seed of the Word*, that is to overcome *Esau*, and change his Mortal into Immortality.

But now I stop, for you may perhaps think that I have here made a Digression from our proposed Subject.

Eusebius. A Digression you may call it, if you please, *Theophilus*, but it is such a Digression, as has entirely prevented my ever having one more anxious Thought about God's Decrees of Election and Reprobation.

The Matter stands now in open Daylight, notwithstanding that Thickness of learned Darkness, under which it has been hidden, from the Time of St. *Austin* to this Day. And now, Sir, proceed as you please, to lay open all my Defects, in the Spirit of Love; for I am earnestly desirous of being set right in so important a Matter.

Theogenes. Let me first observe to *Theophilus*, that I am afraid the Matter is much worse with me, than it is with you. For though this Doctrine seems to have got all my Heart, as it is a Doctrine, yet I am continually thrown out of it in Practice, and find myself as daily under the Power of my old Tempers and Passions, as I was before I was so full of this Doctrine.

Theophilus. You are to know, my Friends, that every Kind of Virtue and Goodness may be brought into us by two different Ways. They may be taught us outwardly by Men, by Rules and Precepts; and they may be inwardly born in us, as the genuine Birth of our own renewed Spirit. In the former Way, as we learn them only from Men, by Rules and Documents of Instruction, they at best only change our outward Behaviour, and leave our Heart in its natural State, and only put our Passions under a forced Restraint, which will occasionally break forth in spite of the dead Letter of Precept and Doctrine. Now this Way of Learning and attaining Goodness, though thus imperfect, is yet absolutely necessary, in the Nature of the Thing, and must first have its Time, and Place, and Work in us; yet it is only for a Time, as the *Law* was a Schoolmaster to the *Gospel*. We must first be Babes in Doctrine, as well as in Strength, before we can be Men. But of all this outward Instruction, whether from good Men, or the *Letter* of Scripture, it must be said, as the Apostle says of the Law, *that it maketh nothing perfect;* and yet it is highly necessary in order to Perfection.

The true Perfection and Profitableness of the holy written

Word of God is fully set forth by St. *Paul* to *Timothy:* 'From 'a Child,' says he, 'thou hast known the Scriptures, which are 'able to make thee wise unto Salvation, which is by Faith in 'Christ Jesus.' Now these Scriptures were the *Law and the Prophets,* for *Timothy* had known no other from his Youth. And as they, so all other Scriptures since, have no other Good or Benefit in them, but as they lead and direct us to a Salvation, that is not to be had in themselves, but from Faith in Christ Jesus. Their Teaching is only to teach us, where to seek and to find the Fountain and Source of all Light and Knowledge.

Of the Law, says the Apostle, *it was a Schoolmaster to Christ:* Of the Prophets, he says the same. 'Ye have,' says he, 'a more 'sure Word of Prophecy, whereunto you do well that ye take 'Heed, as unto a Light that shineth in a dark Place, until the 'Day dawn, and the Day-Star ariseth in your Hearts.' The same Thing is to be affirmed of the Letter of the *New Testament;* it is but our Schoolmaster unto Christ, a Light like that of Prophecy, to which we are to take great Heed, until Christ, as the Dawning of the Day, or the Day-Star, arises in our Hearts. Nor can the Thing possibly be otherwise; no Instruction that comes under the Form of Words can do more for us, than Sounds and Words can do; they can only direct us to something that is better than themselves, that can be the true Light, Life, Spirit, and Power of Holiness in us.

Eusebius. I cannot deny what you say, and yet it seems to me to derogate from Scripture.

Theophilus. Would you then have me to say, that the *written Word* of God is that Word of God which liveth and abideth for ever; that Word, which is the Wisdom and Power of God; that Word, which was with God, which was God, by whom all Things were made; that Word of God, which was made Flesh for the Redemption of the World; that Word of God, of which we must be born again; that Word which lighteth every Man, that cometh into the World; that Word, which in Christ Jesus is become Wisdom, and Righteousness, and Sanctification in us; would you have me say, that all this is to be understood of the *written Word* of God? But if this cannot possibly be, then all that I have said is granted, namely, that Jesus is alone *that Word* of God, that can be the Light, Life, and Salvation of fallen Man. Or how is it possible more to exalt the Letter of Scripture, than by owning it to be a true, outward, verbal Direction to the one only true Light, and Salvation of Man.

Suppose you had been a true Disciple of *John* the *Baptist,* whose only Office was to prepare the Way to Christ, how could you have more magnified his Office, or declared your Fidelity

to him, than by going from his Teaching, to be taught by that Christ to whom he directed you? The *Baptist* was indeed a *burning and a shining Light*, and so are the holy Scriptures; 'but he was not that Light, but was sent to bear Witness of that 'Light. That was the true Light, which lighteth every Man, 'that cometh into the World.'

What a Folly would it be, to say that you had undervalued the Office and Character of *John the Baptist*, because he was not allowed to be the Light itself, but only a true Witness of it, and Guide to it? Now if you can show, that the written Word in the Bible can have any other, or higher Office, or Power, than such a *ministerial* one as the *Baptist* had, I am ready to hear you.

Eusebius. There is no Possibility of doing that.

Theophilus. But if that is not possible to be done, then you are come to the full Proof of this Point, *viz.*, that there are two Ways of attaining Knowledge, Goodness, Virtue, *&c.*, the one by the Ministry of outward, verbal Instruction, either by Men or Books, and the other by an inward Birth of Divine Light, Goodness, and Virtue, in our own renewed Spirit: and that the former is only in order to the latter, and of no Benefit to us, but as it carries us further than itself, to be united in Heart and Spirit with the Light, and Word, and Spirit of God. Just as the *Baptist* had been of no Benefit to his Disciples, unless he had been their Guide from himself to Christ.

But to come now closer to our Subject in Hand.

From this twofold Light, or Teaching, there necessarily arises a twofold State of Virtue and Goodness. For such as the Teacher, or Teaching is, such is the State and Manner of the Goodness, that can be had from it. Every Effect must be according to the Cause that produces it. If you learn Virtue and Goodness only from outward Means, from Men or Books, you may be virtuous and good according to *Time*, and *Place*, and outward *Forms;* you may do Works of Humility, Works of Love and Benevolence, use Times and Forms of Prayer; all this Virtue and Goodness is suitable to this Kind of Teaching, and may very well be had from it. But the *Spirit* of Prayer, the *Spirit* of Love, and the Spirit of Humility, or of any other Virtue, are only to be attained by the Operation of the Light and Spirit of God, not outwardly teaching, but inwardly bringing forth a new-born Spirit within us.

And now let me tell you both, that it is much to be feared that you as yet stand only under this outward Teaching; your good Works are only done under Obedience to such Rules, Precepts, and Doctrines, as your Reason assents to, but are not the Fruits of a new-born Spirit within you. But till you are thus

renewed in the Spirit of your Minds, your Virtues are only *taught Practices*, and grafted upon a corrupt Bottom. Everything you do will be a Mixture of good and bad; your Humility will help you to Pride, your Charity to others will give Nourishment to your own Self-Love; and as your Prayers increase, so will the Opinion of your own Sanctity. Because, till the Heart is purified to the Bottom, and has felt the Axe at the Root of its Evil (which cannot be done by outward Instruction) every Thing that proceeds from it partakes of its Impurity and Corruption.

Now that *Theogenes* is only under the Law, or outward Instruction, is too plain from the Complaint that he made of himself. For notwithstanding his Progress in the Doctrine of Love, he finds all the Passions of his corrupt Nature still alive in him, and himself only altered in Doctrine and Opinion.

The same may be well suspected of you, *Eusebius*, who are so mistaken in the Spirit of Love, that you fancy yourself to be wholly possessed of it, from no other Ground, but because you embrace it, as it were, with open Arms, and think of nothing but living under the Power of it. Whereas, if the Spirit of Love was really born in you from its own Seed, you would account for its Birth, and Power in you, in quite another Manner than you have here done; you would have known the Price that you had paid for it, and how many Deaths you had suffered, before the Spirit of Love came to Life in you.

Eusebius. But surely, Sir, imperfect as our Virtues are, we may yet, I hope, be truly said to be in a State of Grace; and if so, we are under something more than mere outward Instruction. Besides, you very well know, that it is a Principle with both of us, to expect all our Goodness from the Spirit of God dwelling and working in us. We live in Faith and Hope of the Divine Operation; and therefore I must needs say, that your Censure upon us seems to be more severe than just.

Theophilus. Dear *Eusebius*, I censure neither of you, nor have I said one Word by Way of Accusation. So far from it, that I love and approve the State you are both in. It is good and happy for *Theogenes*, that he feels and confesses, that his natural Tempers are not yet subdued by Doctrine and Precept. It is good and happy for you also, that you are so highly delighted with the *Doctrine* of Love, for by this means each of you have your true Preparation for further Advancement. And though your State has this Difference, yet the same Error was common to both of you. You both of you thought, you had as much of the Spirit of Love as you could, or ought to have; and therefore *Theogenes* wondered he had no more Benefit from it; and you

wondered that I should desire to lead you further into it. And therefore, to deliver you from this Error, I have desired this Conference upon the practical Ground of the Spirit of Love, that you may neither of you lose the Benefit of that good State in which you stand.

Eusebius. Pray therefore proceed as you please. For we have nothing so much at Heart, as to have the Truth and Purity of this Divine Love brought forth in us. For as it is the highest Perfection that I adore in God, so I can neither wish nor desire any Thing for myself, but to be totally governed by it. I could as willingly consent to lose all my Being, as to find the Power of Love lost in my Soul. Neither Doctrine, nor Mystery, nor Precept has any Delight for me, but as it calls forth the Birth, and Growth, and Exercise of that Spirit, which does all that it does, towards God and Man, under the one Law of Love. Whatever therefore you can say to me, either to increase the Power, manifest the Defects, or remove the Impediments of Divine Love in my Soul, will be heartily welcome to me.

Theophilus. I apprehend that you do not yet know what Divine Love is in itself, nor what is its *Nature* and *Power* in the Soul of Man. For Divine Love is *perfect Peace* and Joy, it is a *Freedom* from all Disquiet, it is all *Content,* and mere *Happiness;* and makes every Thing to rejoice in itself. Love is the Christ of God; wherever it comes, it comes as the Blessing and Happiness of every natural Life, as the Restorer of every lost Perfection, a Redeemer from all Evil, a Fulfiller of all Righteousness, and a Peace of God which passeth all Understanding. Through all the Universe of Things, nothing is *uneasy, unsatisfied,* or *restless,* but because it is not governed by Love, or because its Nature has not reached or attained the *full Birth* of the Spirit of Love. For when that is done, every Hunger is satisfied, and all complaining, murmuring, accusing, resenting, revenging, and striving, are as totally suppressed and overcome, as the Coldness, Thickness, and Horror of Darkness, are suppressed and overcome by the breaking forth of the Light. If you ask, Why the Spirit of Love cannot be *displeased,* cannot be *disappointed,* cannot *complain, accuse, resent* or *murmur?* It is because Divine Love desires nothing but itself; it is its own Good, it has all when it has itself, because nothing is good but itself, and its own working; for Love is God, and he that dwelleth in God, dwelleth in Love. Tell me now, *Eusebius,* are you thus blessed in the Spirit of Love?

Eusebius. Would you have me tell you, that I am an Angel, and without the Infirmities of human Flesh and Blood?

Theophilus. No: But I would have you judge of your State

of Love by these angelical Tempers, and not by any Fervour or Heat that you find in yourself. For just so much, and so far as you are freed from the *Folly* of all earthly Affections, from all Disquiet, Trouble and Complaint about this, or that, just so much, and so far is the Spirit of Love come to Life in you. For Divine Love is a new Life, and new Nature, and introduces you into a new World ; it puts an End to all your former Opinions, Notions and Tempers, it opens new Senses in you, and makes you see high to be low, and low to be high ; Wisdom to be Foolishness, and Foolishness Wisdom ; it makes Prosperity and Adversity, Praise and Dispraise, to be equally nothing. 'When 'I was a Child,' says the Apostle, 'I thought as a Child, I spoke 'as a Child, but when I became a Man, I put away childish 'Things.' Whilst Man is under the Power of Nature, governed only by worldly Wisdom, his Life (however old he may be) is quite childish ; every Thing about him only awakens childish Thoughts, and Pursuits in him ; all that he sees and hears, all that he desires or fears, likes or dislikes, that which he gets, and that which he loses, that which he has, and that which he has not, serve only to carry him from this Fiction of Evil, to that Fiction of Good, from one Vanity of Peace, to another Vanity of Trouble. But when Divine Love is born in the Soul, all childish Images of Good and Evil are done away, and all the *Sensibility* of them is lost, as the Stars lose their *Visibility* when the Sun is risen.

Theogenes. That this is the true Power of the Spirit of Divine Love, I am fully convinced from my own Uneasiness at finding, that my natural Tempers are not overcome by it. For whence could I have this Trouble, but because that little Dawning that I have of the Spirit of Love in me, makes just Demands to be the one Light, Breath, and Power of my Life, and to have all that is within me overcome and governed by it. And therefore I find, I must either silence this small Voice of new risen Love within me, or have no Rest from Complaints and Self-condemnation, till my whole Nature is brought into Subjection to it.

Theophilus. Most rightly judged, *Theogenes.* And now we are fairly brought to the one great *practical Point*, on which all our Proficiency in the Spirit of Love entirely depends, namely, *that all that we are, and all that we have from Adam, as fallen*, must be given up, absolutely denied and resisted, if the Birth of Divine Love is to be brought forth in us. For all that we are by *Nature* is in full Contrariety to this Divine Love, nor can it be otherwise ; a Death to itself is its only Cure, and nothing else can make it subservient to Good ; just as Darkness cannot be altered, or made better in itself, or transmuted into Light,

it can only be subservient to the Light, by being *lost* in it, and *swallowed* up by it.

Now this was the first State of Man; all natural Properties of his creaturely Life, were hid in God, united in God, and glorified by the Life of God manifested in them, just as the Nature and Qualities of Darkness are lost and hid, when enlightened and glorified by the Light. But when Man fell from, or died to the Divine Life, all the natural Properties of his creaturely Life, having lost their Union in and with God, broke forth in their own natural Division, Contrariety, and War against one another, just as the Darkness, when it has lost the Light, must show forth its own Coldness, Horror, and other uncomfortable Qualities. And as Darkness, though in the *utmost Contrariety* to Light, is yet absolutely necessary to it, and without which no *Manifestation* or *Visibility* of Light could possibly be, so it is with the natural Properties of the creaturely Life; they are in themselves all Contrariety to the Divine Life, and yet the Divine Life cannot be communicated, but in them and by them.

Eusebius. I never read, or heard of the Darkness being necessary to Light: It has been generally considered as a *negative* Thing, that was nothing in itself, and only signified an *Absence* of Light. But your Doctrine not only supposes Darkness to be something *positive*, that has a Strength and Substantiality in itself, but also to be *antecedent* to the Light, because *necessary* to bring it into Manifestation. I am almost afraid to hear more of this Doctrine: It sounds harsh to my Ears.

Theophilus. Do not be frightened, *Eusebius.* I will lead you into no Doctrine, but what is strictly conformable to the Letter of Scripture, and the most orthodox Piety. The Scripture says, 'God is Light, and in Him is no Darkness at all'; therefore the Scripture affirms Light to be *superior*, absolutely *separate* from, and eternally *antecedent* to Darkness; and so do I. In this Scripture you have a noble and true Account of Light, what it is, where it is, and was, and always must be. It can never change its State or Place, be altered in itself, be anywhere, or in another Manner, than as it was, and will be, from Eternity to Eternity. When God said, 'Let there be Light, and there was 'Light,' no Change happened to eternal Light itself, nor did any Light then begin to be; but the Darkness of this World then only *began* to receive a Power, or Operation of the eternal Light upon it, which it had not before; or Eternity then began to open *some Resemblance* of its own Glory in the dark Elements, and Shadows of Time, and thus it is, that I assert the *Priority* and *Glory* of Light, and put all Darkness under its Feet, as impossible to be any Thing else but its Footstool.

Eusebius. I am quite delighted with this. But tell me now, how it is that Light can only be manifested in, and by Darkness.

Theophilus. The Scripture says that 'God dwelleth in the 'Light, to which no Man can approach': Therefore the Scripture teaches, that Light in itself is, and must be *invisible* to Man; that it cannot be approached, or made manifest to him, but in and by *something* that is not Light. And this is all that I said, and the very same Thing that I said, when I affirmed, that Light cannot be manifested, or have any *Visibility* to created Eyes, but in and through and by the Darkness.

Light, as it is in itself, is only in the *Supernatural* Deity; and that is the Reason, why no Man, or any created Being, can approach to it, or have any Sensibility of it, as it is in itself. And yet no Light can come into this World, but that in which God dwelt before any World was created. No Light can be in Time, but that which was the Light of Eternity. If therefore the *Supernatural* Light is to manifest *something* of its incomprehensible Glory, and make itself, in *some Degree*, sensible and visible to the Creature, this supernatural Light must enter into *Nature*, it must put on *Materiality*. Now Darkness is the *one only Materiality* of Light, in and through which it can become the Object of creaturely Eyes; and till there is Darkness, there is no possible Medium, or Power, through which the *Supernatural* Light can manifest *something* of itself, or have *any* of its Glory visible to created Eyes. And the Reason why Darkness can only be the *Materiality* of Light, is this, it is because Darkness is the *one only Ground* of all Nature, and of all Materiality, whether in Heaven or on Earth. And therefore every Thing that is creaturely in Nature, that has any Form, Figure, or Substance, from the highest Angel in Heaven to the lowest Thing upon Earth, has all that it has of Figure, Form, or Substantiality, only and solely from Darkness. Look at the glittering Glory of the *Diamond*, and then you see the *one Medium*, through which the Glory of the incomprehensible Light can make *some* Discovery or Manifestation of itself. It matters not, whether you consider Heaven or Earth, eternal or temporal Nature, nothing in either State can be capable of visible Glory, Brightness, or Illumination, but that which stands in the State of the Diamond, and has its *own Thickness* of Darkness. And if the Universe of eternal and temporal Nature is everywhere Light, it is because it has Darkness everywhere for its Dwelling-Place. Light, you know, is by variety of modern Experiments declared to be *material;* the Experiments are not to be disputed. And yet all these Experiments are only so many Proofs, not of the *Mate-*

riality of Light, but of our Doctrine, *viz.*, that *Materiality* is always along with *visible* Light, and also that Light can only open, and display something of itself, in and by Darkness, as its Body of Manifestation and Visibility. But Light cannot possibly be material, because *all Materiality*, as such, be it what and where it will, is nothing else but so much Darkness. And therefore to suppose Light to be material, is the same Absurdity, as to suppose it to be Darkness; for so much Materiality is so much Darkness; and it is impossible to be otherwise. Again, All *Matter* has but one Nature; it admits of neither more nor less, but wherever it is, all that is material is equally there. If therefore Light was material, all the Materiality in the World must be Light, and equally so. For no Materiality could be Light, unless Light was essential to Matter, as such, no more than any Materiality could be extended, unless Extension was essential to Matter, as such.

Eusebius. What is it then, that you understand by the Materiality of Light?

Theophilus. No more than I understand by the Materiality of the *Wisdom*, *Mercy*, and *Goodness* of God, when they are made intelligible and credible to me, by the Materiality of *Paper*, and *Ink*, *&c.* For Light is as *distinct* from, and *superior* to all *that Materiality*, in and by which it gives forth *some Visibility* of itself, as the Wisdom, Mercy, and Goodness of God, are distinct from, and superior to all that *written Materiality*, in and through which they are made in some Degree intelligible, and credible to human Minds.

The incomprehensible Deity can make no *outward Revelation* of his Will, Wisdom, and Goodness, but by *articulate Sounds*, *Voices*, or *Letters* written on Tables of Stone, or such-like Materiality. Just so, the visible, inaccessible, supernatural Light can make no *outward Visibility* of itself, but through such Darkness of Materiality, as is capable of receiving its Illumination. But as the Divine Will, Wisdom, and Goodness, when making outward Revelation of themselves, by the Materiality of Things, are not therefore material, so neither is the Light material, when it outwardly reveals something of its invisible incomprehensible Splendour and Glory, by and through the Materiality of Darkness.

All Light then, that is *natural*, and *visible* to the Creature, whether in Heaven, or on Earth, is nothing else but so much Darkness *illuminated;* and that, which is called the Materiality of Light, is only the Materiality of Darkness, in which the Light incorporates itself.

For Light can be only that *same visible* unapproachable Thing,

which it always was in God, from all Eternity. And that which is called the Difference of Light, is only the Difference of that *Darkness*, through which the Light gives forth *different Manifestations* of itself. It is the same, whether it illuminates the Air, Water, a Diamond, or any other Materiality of Darkness. It has no more Materiality in itself, when it enlightens the *Earth*, than when it enlightens the Mind of an Angel, when it gives *Colour* to Bodies, than when it gives *Understanding* to Spirits.

Sight and Visibility is but *one Power* of Light, but Light is *all Power*, it is *Life;* and every joyful *Sensibility* of Life is from it. 'In Him,' says the Apostle, 'was Light, and the Light was 'the Life of Men.' Light is all Things, and Nothing. It is *Nothing*, because it is *supernatural;* it is all Things, because every good Power and Perfection of every Thing is from it. No Joy, or Rejoicing in any Creature, but from the Power and Joy of Light. No Meekness, Benevolence, or Goodness, in Angel, Man, or any Creature, but where Light is the Lord of its Life. Life itself begins no sooner, rises no higher, has no other Glory, than as the Light begins it, and leads it on. Sounds have no Softness, Flowers and Gums have no Sweetness, Plants and Fruits have no Growth, but as the Mystery of Light opens itself in them.

Whatever is delightful and ravishing, sublime and glorious, in *Spirits*, *Minds*, or *Bodies*, either in Heaven, or on Earth, is from the Power of the *supernatural* Light opening its endless Wonders in them. *Hell* has no Misery, Horror or Distraction, but because it has *no Communication* with the supernatural Light. And did not the supernatural Light stream forth its Blessings into this World, through the *Materiality* of the Sun, all outward Nature would be full of the Horror of Hell.

And hence are all the Mysteries and Wonders of Light, in this material System, so astonishingly great and unsearchable; it is because the *natural Light* of this World is nothing else but the Power and Mystery of the *supernatural Light*, breaking forth, and opening itself, according to its Omnipotence, in all the various Forms of elementary Darkness which constitute this temporary World.

Theogenes. I could willingly hear you, *Theophilus*, on this Subject till Midnight, though it seems to lead us away from our proposed Subject.

Theophilus. Not so far out of the Way, *Theogenes*, as you may imagine; for Darkness and Light are the *two Natures* that are in every Man, and do all that is done in him.

The Scriptures, you know, make only this Division, the Works of Darkness are Sin, and they who walk in the Light are the

Children of God. Therefore Light and Darkness do every Thing, whether good or evil, that is done in Man.

Theogenes. What is this Darkness in itself, or where is it?

Theophilus. It is everywhere, where there is *Nature* and *Creature*. For all Nature, and all that is *natural* in the Creature, is in itself nothing else but Darkness, whether it be in Soul or Body, in Heaven or on Earth. And therefore when the Angels (though in Heaven) had lost the *supernatural Light*, they became imprisoned in the Chains of their *own natural* Darkness. If you ask, Why Nature must be Darkness? It is because Nature is not God, and therefore can have no Light as it is Nature. For God and *Light* are as *inseparable*, as God and *Unity* are inseparable. Every Thing therefore that is not God, is and can be nothing else in itself but *Darkness;* and can do nothing but in, and under, and according to the *Nature* and *Powers* of Darkness.

Theogenes. What are the Powers of Darkness?

Theophilus. The Powers of Darkness are the Workings of Nature or Self: For *Nature*, *Darkness*, and *Self*, are but three different Expressions for one and the same Thing.

Now every evil, wicked, wrathful, impure, unjust Thought, Temper, Passion, or Imagination, that ever stirred or moved in any Creature, every Misery, Discontent, Distress, Rage, Horror, and Torment, that ever plagued the Life of fallen Man or Angel, are the *very Things* that you are to understand by the *Powers* or Workings of Darkness, Nature, or Self. For nothing is evil, wicked, or tormenting, but that which Nature or Self does.

Theogenes. But if Nature is thus the *Seat* and *Source* of all Evil, if every Thing that is bad is in it and from it, how can such a Nature be brought forth by a God who is all Goodness?

Theophilus. Nature has *all* Evil, and *no* Evil in itself. Nature, as it comes forth from God, is Darkness without any Evil of Darkness in it: for it is not Darkness without, or *separate* from Light, nor could it ever have been known to have any *Quality* of Darkness in it, had it not lost that State of Light in which it came forth from God, only as a Manifestation of the Goodness, Virtues, and Glories of Light. *Again*, It is Nature, *viz.*, a *Strife* and *Contrariety* of Properties, for this only End, that the *supernatural Good* might thereby come into *Sensibility*, be known, found and felt, by its taking *all the Evil* of Strife and Contrariety from them, and becoming the *Union*, *Peace*, *and Joy* of them all. Nor could the *Evil* of Strife, and Contrariety of Will, ever have had a Name in all the Universe of Nature and Creature, had it all continued in *that State* in which it came forth from God. Lastly, It is *Self*, *viz.*, an *own Life*, that so, through such an *own Life*, the universal incomprehensible Goodness, Happiness, and

Perfections of the Deity, might be possessed as Properties and Qualities of *an own Life* in creaturely finite Beings.

And thus, all that is called *Nature*, *Darkness*, or *Self*, has not only *no Evil* in it, but is the only true Ground of all possible Good.

But when the intelligent Creature turns from God to *Self*, or Nature, he acts *unnaturally*, he turns from all that which makes Nature to be *good;* he finds Nature only as it is in *itself*, and *without* God. And then it is, that Nature, or Self, has all Evil in it. Nothing is to be had from it, or found in it, but the Work and Working of every Kind of Evil, Baseness, Misery, and Torment, and the utmost Contrariety to God and all Goodness. And thus also you see the Plainness and Certainty of our Assertion, that Nature or Self has all Evil, and no Evil in it.

Theogenes. I plainly enough perceive, that *Nature* or *Self*, without God manifested in it, is all Evil and Misery. But I would, if I could, more perfectly understand the precise Nature of *Self*, or what it is that makes it to be so full of Evil and Misery.

Theophilus. Covetousness, Envy, Pride, and Wrath, are the four Elements of *Self*, or *Nature*, or *Hell*, all of them inseparable from it. And the Reason why it must be thus, and cannot be otherwise, is because the *natural Life* of the Creature is brought forth for the Participation of some *high supernatural* Good in the Creator. But it could have no *Fitness*, or possible *Capacity* to receive such Good, unless it was in itself both an Extremity of *Want*, and an Extremity of *Desire* of some high Good. When therefore this *natural Life* is deprived of, or fallen from God, it can be nothing else in itself but an Extremity of *Want*, continually *desiring*, and an Extremity of *Desire*, continually wanting. And hence it is, that its whole Life can be nothing else but a Plague and Torment of Covetousness, Envy, Pride, and Wrath, all which is perfectly *Nature*, *Self*, or *Hell*.

Now Covetousness, Pride, and Envy, are not three different Things, but only three different Names for the restless Workings of *one* and the *same Will* or Desire, which, as it differently torments itself, takes these different Names; for nothing is in any of them, but the working of a *restless Desire;* and all this because the natural Life of the Creature can do nothing else but work as a Desire. And therefore, when *fallen* from God, its *three first* Births, which are quite inseparable from it, are Covetousness, Envy, and Pride: It must *covet* because it is a Desire proceeding from *Want;* it must *envy*, because it is a Desire turned to *Self;* it must *assume* and *arrogate*, because it is a Desire founded on a real Want of *Exaltation*, or a higher State.

Now *Wrath*, which is a *fourth Birth* from these three, can have no Existence, till some or all of these three are *contradicted*, or have something done to them that is *contrary* to their Will; and then it is that *Wrath* is necessarily born, and not till then.

And thus you see, in the highest Degree of Certainty, what *Nature* or *Self* is, as to its essential constituent Parts. It is the *three* forementioned *inseparable Properties* of a Desire thrown into a *fourth* of Wrath, that can never cease, because their Will can never be gratified. For these four Properties generate one another, and therefore generate their own Torment. They have no outward Cause, nor any inward Power of altering themselves. And therefore all *Self*, or *Nature*, must be in this State, till some *supernatural Good* comes into it, or gets a Birth in it. And therefore every Pain or Disorder, in the Mind or Body of any intelligent Creature, is an undeniable Proof that it is in a fallen State, and has lost that *supernatural Good* for which it was created. So certain a Truth is the fallen State of all Mankind. And here lies the absolute indispensable Necessity of the one Christian Redemption. Till fallen Man is born again from above, till such a *supernatural Birth* is brought forth in him, by the eternal *Word* and *Spirit* of God, he can have no possible Escape or Deliverance from these four Elements of *Self* or *Hell*.

Whilst Man indeed lives among the Vanities of Time, his Covetousness, Envy, Pride, and Wrath, may be in a tolerable State, may help him to a Mixture of Peace and Trouble: they may have at Times their Gratifications, as well as their Torments. But when Death has put an End to the Vanity of all earthly Cheats, the Soul that is not born again of the *supernatural Word* and *Spirit* of God, must find itself unavoidably devoured, or shut up in its own, insatiable, unchangeable, self-tormenting Covetousness, Envy, Pride, and Wrath. Oh! *Theogenes*, that I had Power from God to take those dreadful Scales from the Eyes of every *Deist*, which hinder him from seeing and feeling the infinite Importance of this most certain Truth!

Theogenes. God give a Blessing, *Theophilus*, to your good Prayer. And then let me tell you, that you have quite satisfied my Question about the Nature *of Self*. I shall never forget it, nor can I ever possibly have any Doubt of the Truth of it.

Theophilus. Let me however go a little deeper in the Matter. All Life, and all Sensibility of Life, is a *Desire;* and nothing can feel or find itself to exist, but as it finds itself to *have* and *be* a Desire; and therefore all Nature is a *Desire;* and all that Nature does, or works, is done by the *Working* of Desire. And this is the Reason why all Nature, and the natural Life of every Creature, is a State of *Want*, and therefore must be a State of

Misery and Self-Torment, so long as it is *mere Nature*, or left to itself. For every Desire, as *such*, is and must be made up of *Contrariety*, as is sufficiently shown elsewhere.* And its essential Contrariety, which it has in itself, is the one *only possible* Beginning, or Ground of its Sensibility. For nothing can be *felt*, but because of its Contrariety to *that* which feels. And therefore no creaturely Desire can be brought into Existence, or have any possible Sensibility of itself, but because *Desire*, as such, is unavoidably made up of *that Contrariety*, from whence comes all *Feeling*, and the Capacity of being *felt*.

Again, All natural Life, is nothing else but a mere Desire founded in *Want;* now *Want* is contrary to *Desire;* and, therefore every natural Life, *as such*, is in a State of *Contrariety* and *Torment* to itself. It can do nothing but work in, and feel its own Contrariety, and so be its own unavoidable incessant Tormentor.

Hence we may plainly see, that God's bringing a sensible Creature into Existence is his bringing the *Power* of *Desire* into a *creaturely State;* and the Power and Extent of his own working Desire is the *Bounds* or *Limits* of its own creaturely Nature. And therefore every intelligent Creature, of whatever Rank in the Creation, is and can be nothing else, in its creaturely or natural State, but a State of *Want;* and the *higher* its natural State is supposed to be, the higher is its Want, and the greater its Torment, if left only in its *natural* State. And this is the Reason of the excessive Misery and Depravity of the fallen Angels.

Now the *Contrariety* that is in *Desire*, and must be in it, because it is a Desire, and the only Ground of all Sensibility, is plainly shown you by the most undeniable Appearance in outward or material Nature. All that is done in outward Nature is done by the working of *Attraction*. And all Attraction is nothing else but an *inseparable* Combination, and *incessant* Working of *three contrary Properties*, or Laws of Motion. It draws, it resists its own Drawing; and from this Drawing and Resisting, which are necessarily *equal* to one another, it becomes an orbicular, or *whirling* Motion, and yet draws and resists just as it did before.

Now this *threefold* Contrariety in the Motions, or Properties of Attraction, by which all the Elements of this material World are held and governed, and made to bring forth all the Wonders in all Kinds of animate and inanimate Things, this *Contrariety*, being the only possible *Ground* of all material Nature, is a full

* *Way to Divine Knowledge; Spirit of Love.*

Demonstration, (1) That *Contrariety* is the one only possible Ground of Nature and all natural Life, whether it be eternal or temporal, spiritual or material. (2) That no *other Contrariety* is, or can be in the Properties or Laws of Attraction in this material Nature, but *that one* and the *same* Contrariety, which was from Eternity in spiritual Nature, is inseparable from it, and can be nowhere but in it. For Time can only partake of Eternity, it can have nothing in it but the Working of Eternity, nor be any Thing but what it is by the *Working* of Eternity in it. It can have nothing that is its own, or peculiar to it, but its *transitory* State, and Form, and Nature. It is a mere *Accident*, has only an *occasional* Existence, and whatever is seen, or done in it, is only so much of the *Working* of Eternity seen and done in it.

For Attraction, in the material World, has not only nothing material in it, but is impossible to be *communicated* to Matter; or rather Matter has no *possible Capacity* to receive Attraction. It can no more *receive* or *obey* the Laws of Attraction, than it can *make* Laws for Angels. It is as incapable of moving, or stirring itself, as it is of making Syllogisms. For Matter is, in itself, only Death, Darkness, and Inactivity, and is as utterly incapable of moving itself, as it is of illuminating or creating itself; nothing can be done in it, and by it, but that which is done by *something* that is not material.

Therefore, that which is called the Attraction of Materiality, is in itself nothing else but the Working of the *spiritual Properties* of Desire, which has in itself those *very three* inseparable Contrarieties, which make the three Contrarieties in the Motions of Attraction. Material Nature, being an *accidental*, *temporary*, *transitory* Out-Birth from eternal Nature, and having no Power of existing, but *under* it, and in Dependence upon it, the spiritual Properties of eternal Nature do, as it were, *materialize* themselves for a Time, in their temporary Out-Birth, and *force* Matter to work as they work, and to have the *same contradictory* Motions in it, which are essential to eternal Nature.

And thus the three inseparable contrary Motions of Matter, are in the same Manner, and for the same Reason, a true Ground of a material Nature in Time, as the three inseparable, contrary, contradictory Workings of *Desire*, are a true Ground of a *spiritual Nature* in Eternity. And you are to observe, that all that is done in *Matter* and *Time*, is done by the *same Agents*, or spiritual Properties, which do all that is *naturally* done in Eternity, in Heaven or in Hell. For nothing is the Ground of Happiness and Glory in Heaven, nothing is the Ground of Misery, Woe, and Distraction in Hell, but the Working of these *same contrary*

Properties of Desire, which work Contrariety in the Attraction of Matter, and bring forth all the Changes of Life and Death in this material System. They are unchangeable in their Nature, and are everywhere the same; they are as spiritual in Hell, and on Earth, as they are in Heaven. Considered as in themselves, they are everywhere equally good, and equally bad; because they are everywhere equally the *Ground*, and *only* the Ground, for either Happiness or Misery. No possible Happiness, or Sensibility of Joy for any Creature, but where these *contrary* Properties work; nor any Possibility of Misery but from them.

Now *Attraction*, acting according to its three invariable inseparable Contrarieties of Motion, stands in this material Nature, exactly in the *same Place*, and for the same *End*, and doing the *same Office*, as the three first Properties of *Desire* do in eternal or spiritual Nature. For they can be, or do nothing with Regard to Earth and Time, but *that same* which they are, and do in Heaven and Eternity.

In eternal Nature, the three contrary Properties of Desire, answering exactly to the three contrary Motions of material Attraction are in themselves only *Resistance*, *Rage*, and *Darkness*, and can be nothing else, till the *supernatural* Deity kindles its Fire of *Light* and *Love* in them; and then all their raging Contrarieties are changed into never-ceasing Sensibilities of Unity, Joy, and Happiness.

Just so, in this material System, suppose there to be nothing in it but the *contrary Motions* of Attraction, it could be nothing else but Rage against Rage in the Horror of Darkness.

But when the *same supernatural Light*, which turns the *first fighting* Properties of Nature into a Kingdom of Heaven, gives forth *something* of its Goodness into this World, through the kindled Body of the Sun, then all the fighting contradictory Motions of Attraction, serve only to bring new Joys into the World, and open every Life, and every Blessing of Life, that can have Birth in a System of transitory Matter.

Theogenes. Oh *Theophilus*, you quite surprise me, by thus showing me, with so much Certainty, how the Powers of Eternity work in the Things of Time. Nothing is done on Earth, but by the unchangeable Workings of the same spiritual Powers, which work after the same Manner both in Heaven and in Hell. I now sufficiently see how Man stands in the midst of Heaven and Hell, under an absolute Necessity of belonging wholly to the one, or wholly to the other, as soon as this Cover of Materiality is taken off from him.

For *Matter* is his only Wall of Partition between them, he is equally nigh to both of them; and as Light and Love make all

the Difference there is between Heaven and Hell, so nothing but a Birth of Light and Love in the Properties of his Soul, can possibly keep Hell out of it, or bring Heaven into it.

I now also see the full Truth and Certainty of what you said of the *Nature* and *Power* of Divine Love, *viz.*, 'that it is perfect 'Peace and Joy, a Freedom from all Disquiet, making every 'Thing to rejoice in itself; that it is the Christ of God, and 'wherever it comes, it comes as the Blessing and Happiness of 'every natural Life; as the Restorer of every lost Perfection; a 'Redeemer from all Evil; a Fulfiller of all Righteousness; and 'a Peace of God, which passes all Understanding.' So that I am now, a thousand Times more than ever, athirst after the Spirit of Love. I am willing to sell all, and buy it; its Blessing is so great, and the Want of it so dreadful a State, that I am even afraid of lying down in my Bed, till every working Power of my Soul is given up to it, wholly possessed and governed by it.

Theophilus. You have Reason for all that you say, *Theogenes;* for were we truly affected with Things, as they are our real Good, or real Evil, we should be much more afraid of having the *Serpents* of Covetousness, Envy, Pride, and Wrath, well nourished and kept alive within us, than of being shut up in a Pest-house, or cast into a Dungeon of venomous Beasts. On the other Hand, we should look upon the lofty Eloquence, and proud Virtue of a *Cicero*, but as the Blessing of Storm and Tempest, when compared with the heavenly Tranquillity of that meek and lowly Heart, to which our Redeemer has called us.

I said the *Serpents* of Covetousness, Envy, Pride, and Wrath, because they are alone the *real, dreadful, original* Serpents; and all earthly Serpents are but transitory, partial, and weak Out-Births of them. All evil earthly Beasts, are but short-lived Images, or creaturely Eruptions of that hellish Disorder, that is broken out from the fallen spiritual World; and by their manifold Variety, they show us that *Multiplicity* of Evil, that lies in the Womb of that Abyss of dark Rage, which (*N.B.*) has *no Maker*, but the three first Properties of Nature, fallen from God, and working in their own Darkness.

So that all evil, mischievous, ravenous, venomous Beasts, though they have no Life, but what begins in and from this material World, and totally ends at the Death of their Bodies, yet have they no Malignity in their earthly temporary Nature, but from those *same wrathful* Properties of fallen Nature, which *live* and *work* in our eternal fallen Souls. And therefore, though they are as different from us, as Time from Eternity, yet wherever we see them, we see so many infallible Proofs of the *Fall*

of Nature, and the *Reality* of Hell. For was there no Hell broken out in spiritual Nature, not only no evil Beast, but no bestial Life, could ever have come into Existence.

For the Origin of Matter, and the bestial earthly Life, stands thus. When the Fall of Angels had made their Dwelling-Place to be a *dark Chaos* of the first Properties of Nature left to themselves, the infinite Wisdom and Goodness of God created, or compacted this spiritual Chaos into a *material* Heaven, and a material Earth, and commanded the Light to enter into it. Hence this Chaos became the Ground, or the *Materiality* of a new and temporary Nature, in which the heavenly Power of Light, and the Properties of Darkness, each of them *materialized*, could work together, carrying on a War of Heaven against Earth; so that all the evil Workings of fallen spiritual Nature, and all the Good that was to overcome it, might be equally manifested both by the good and bad State of outward Nature, and by that Variety of good and bad living Creatures, that sprung up out of it; to stand in this State, *viz.*, of a *spiritual Chaos* changed into a *Materiality* of Light striving against Darkness, till the omnipotent Wisdom and Goodness of God, through the Wonders of a *first* and *second Adam*, shall have made this *Chaotic Earth* to send as many Angels into the highest Heaven, as fell with *Lucifer* into the hellish Chaos.

But to return. I have, I hope, sufficiently opened to you the malignant Nature of *that Self*, which dwells in, and makes up the *working Life* of every Creature that has lost its *right State* in God; *viz.*, that all the Evil that was in the first Chaos of Darkness, or that still is in Hell and Devils, all the Evil that is in material Nature and material Creatures, whether animate, or inanimate, is nothing else, works in and with nothing else, but those *first Properties* of Nature, which drive on the Life of fallen Man in Covetousness, Envy, Pride, and Wrath.

Theogenes. I could almost say, that you have shown me more than enough of this Monster of *Self*, though I would not be without this Knowledge of it for half the World. But now, Sir, what must I do to be saved from the Mouth of this *Lion*, for he is the Depth of all Subtlety, the *Satan* that deceiveth the whole World. He can hide himself under all *Forms* of Goodness, he can watch and fast, write and instruct, pray much, and preach long, give Alms to the Poor, visit the Sick, and yet often gets more Life and Strength, and a more *immovable Abode*, in these Forms of Virtue, than he has in Publicans and Sinners.

Enjoin me therefore whatever you please; all Rules, Methods, and Practices, will be welcome to me, if you judge them to be necessary in this Matter.

Theophilus. There is no need of a Number of Practices, or Methods in this Matter. For to die to Self, or to come from under its Power, is not, cannot be done by any *active* Resistance we can make to it by the Powers of Nature. For Nature can no more overcome or suppress itself, than Wrath can heal Wrath. So long as Nature acts, nothing but natural Works are brought forth, and therefore the more Labour of this Kind, the more Nature is fed and strengthened with its own Food.

But the *one true* Way of dying to Self is most *simple* and plain, it wants no Arts, or Methods, no *Cells*, *Monasteries*, or *Pilgrimages*, it is equally practicable by every Body, it is always at Hand ; it meets you in every Thing, it is free from all Deceit, and is never without Success.

If you ask, What is this one true, simple, plain, immediate, and unerring Way? It is the Way of *Patience*, *Meekness*, *Humility*, and *Resignation* to God. This is the *Truth* and *Perfection* of dying to Self ; it is nowhere else, nor possible to be in any Thing else, but in this State of Heart.

Theogenes. The Excellence and Perfection of these Virtues I readily acknowledge ; but alas, Sir, how will this prove the Way of *overcoming Self* to be so *simple, plain, immediate*, and *unerring*, as you speak of? For is it not the Doctrine of almost all Men, and all Books, and confirmed by our own woeful Experience, that much Length of Time, and Exercise, and Variety of Practices and Methods are necessary, and scarce sufficient for the Attainment of *anyone* of these four Virtues?

Theophilus. When Christ our Saviour was upon Earth, was there any Thing more simple, plain, immediate, unerring, than the Way to Him? Did Scribes, Pharisees, Publicans, and Sinners, want any Length of Time, or Exercise of Rules and Methods, before they could have Admission to him, or have the Benefit of Faith in him?

Theogenes. I do not understand why you put this Question ; nor do I see how it can possibly relate to the Matter before us.

Theophilus. It not only relates to, but is the very *Heart* and *Truth* of the Matter before us : It is not appealed to, by way of Illustration of our Subject, but it is our Subject itself, only set in a truer and stronger Light. For when I refer you to Patience, Meekness, Humility, and Resignation to God, as the one simple, plain, immediate, and unerring Way of dying to Self, or being saved from it, I call it so for no other Reason, but because you can as *easily* and *immediately*, without Art or Method, by the mere Turning and Faith of your Mind, have all the Benefit of these Virtues, as Publicans and Sinners, by their turning to Christ, could be helped and saved by him.

Theogenes. But, good Sir, would you have me then believe, that my *turning* and *giving* up myself to these Virtues is as certain and immediate a Way of my being directly possessed and blessed by their good Power, as when Sinners turned to Christ to be helped and saved by him? Surely this is too short a Way, and has too much of Miracle in it, to be now expected.

Theophilus. I would have you strictly to believe all this, in the fullest Sense of the Words, and also to believe, that the Reasons why you, or any others are for a long Time vainly endeavouring after, and hardly ever attaining these First-rate Virtues, is because you seek them in the Way they are not to be found, in a *Multiplicity* of human Rules, Methods, and Contrivances, and not in that *Simplicity* of Faith, in which, those who applied to Christ, immediately obtained that which they asked of Him.

'Come unto me, all ye that labour and are heavy laden, and I 'will refresh you.' How short and simple and certain a Way to Peace and Comfort, from the Misery and Burden of Sin! What becomes now of your Length of Time and Exercise, your Rules and Methods, and round-about Ways, to be delivered from Self, the Power of Sin, and find the redeeming Power and Virtue of Christ? Will you say, that turning to Christ in Faith was *once* indeed the Way for *Jews* and Heathens to enter into Life, and be delivered from the Power of their Sins, but that all this Happiness was at an End, as soon as *Pontius Pilate* had nailed this good Redeemer to the Cross, and so broken off all *immediate* Union and Communion between Faith and Christ?

What a Folly would it be to suppose, that Christ after his having finished his great Work, overcome Death, ascended into Heaven, with all Power in Heaven and on Earth, was become less a Saviour, and gave less certain and immediate Helps to those, that by Faith turn to him now, than when he was clothed with the Infirmity of our Flesh and Blood upon Earth? Has He less Power, after he has conquered, than whilst he was only resisting and fighting with our Enemies? Or has He less good Will to assist his Church, his own Body, now he is in Heaven, than he had to assist Publicans, Sinners, and Heathens, before he was glorified, as the Redeemer of the World? And yet this must be the Case, if our *simply turning* to Him in Faith and Hope, is not as sure a Way of obtaining immediate Assistance from him now, as when he was upon Earth.

Theogenes. You seem, Sir, to me, to have stepped aside from the Point in Question, which was not, Whether my turning or giving myself up to Christ, in Faith in him, would not do me as much Good as it did to them, who turned to him when He was upon Earth? But whether my turning in Faith and Desire, to

Patience, Meekness, Humility, and *Resignation* to God, would do all that as fully for me now, as Faith in Christ did for those who became his Disciples?

Theophilus. I have stuck closely, my Friend, to the Point before us. Let it be supposed, that I had given you a Form of Prayer in these Words. *O Lamb of God*, that takest away the Sins of the World; Or, O *Thou Bread that camest down from Heaven;* Or, Thou *that art the Resurrection, and the Life*, the *Light* and *Peace* of all holy Souls, help me to a living Faith in Thee. Would you say, that this was not a Prayer of Faith in and to Christ, because it did not call Him *Jesus*, or the *Son of God*. Answer me plainly.

Theogenes. What can I answer you, but that this is a most true and good Prayer to Jesus, the Son of the living God? For who else but He was the *Lamb* of God, and the *Bread* that came down.

Theophilus. Well answered, my Friend. When therefore I exhort you to give up yourself in Faith and Hope to *Patience, Meekness, Humility*, and *Resignation to God*, what else do I do, but turn you directly to *so much* Faith and Hope in the true Lamb of God? For if I ask you, what the Lamb of God is, and means, must you not tell me, that it is, and means, the *Perfection* of Patience, Meekness, Humility, and Resignation to God? Can you say, it is either more or less than this? Must you not therefore say, that a Faith of Hunger and Thirst, and Desire of these Virtues, is in Spirit and Truth the one *very same* Thing, as a Faith of Hunger, and Thirst, and Desire of Salvation through the Lamb of God; and consequently, that every sincere Wish and Desire, every inward Inclination of your Heart, that presses after these Virtues, and longs to be governed by them, is an *immediate direct* Application to Christ, is *worshipping* and *falling down* before him, is *giving up* yourself unto him, and the very *Perfection* of Faith in him?

If you distrust my Words, hear the Words of Christ himself; 'Learn of me,' says He, 'for I am meek and lowly of Heart, and 'ye shall find Rest unto your Souls.' Here you have the plain Truth of our two Points fully asserted, *First*, That to be *given up to*, or stand in a *Desire* of Patience, Meekness, Humility, and Resignation to God, is strictly the *same Thing*, as to *learn of Christ*, or to have Faith in Him. Secondly, That this is the *one simple, short*, and *infallible* Way to overcome, or be delivered from all the Malignity and Burden of *Self*, expressed in these Words; 'and ye shall find Rest unto your Souls.'

And all this, because this simple Tendency, or inward Inclination of your Heart to *sink down* into Patience, Meekness,

Humility, and Resignation to God, is truly giving up all that you are, and all that you have from fallen *Adam*, it is perfectly leaving all that you have, to follow and be with Christ, it is your highest Act of Faith in him, and Love of Him, the most ardent and earnest Declaration of your cleaving to him with all your Heart, and seeking for no Salvation, but in him and from him. And therefore all the Good, and Blessing, Pardon, and Deliverance from Sin, that ever happened to anyone from any Kind, or Degree of Faith and Hope, and Application to Christ, is sure to be had from this State of Heart, which stands continually *turned to him* in a Hunger, and Desire, of being led and governed by his Spirit of Patience, Meekness, Humility, and Resignation to God. Oh *Theogenes*, could I help you to perceive or feel what a Good there is in this State of Heart; you would desire it with more Eagerness, than the thirsty Hart desires the Water-Brooks, you would think of nothing, desire nothing, but constantly to live in it. It is a Security from all Evil, and all Delusion; no Difficulty, or Trial, either of Body or Mind, no Temptation either within you, or without you, but what has its full Remedy in this State of Heart. You have no Questions to ask of any Body, no new Way that you need inquire after; no Oracle that you need to consult; for whilst you shut up yourself in Patience, Meekness, Humility, and Resignation to God, you are in the very Arms of Christ, your whole Heart is his Dwelling-Place, and He lives and works in you, as certainly as he lived in, and governed that Body and Soul, which he took from the Virgin *Mary*.

Learn whatever else you will from Men and Books, or even from Christ Himself, besides, or without these Virtues, and you are only a poor Wanderer in a barren Wilderness, where no Water of Life is to be found. For Christ is nowhere, but in these Virtues, and where they are, there is He in his own Kingdom. From Morning to Night, let this be the Christ that you follow, and then you will fully escape all the religious Delusions that are in the World, and what is more, all the Delusions of your own selfish Heart.

For to seek to be saved by Patience, Meekness, Humility of Heart, and Resignation to God, is truly coming to God through Christ; and when these Tempers live and abide in you, as the Spirit and Aim of your Life, then Christ is in you of a Truth, and the Life that you then lead, is not yours, but it is Christ that liveth in you. For this is following Christ with all your Power: You cannot possibly make more Haste after Him, you have no other Way of walking as he walked, no other Way of being like Him, of truly believing in him, of showing your Trust in him, and Dependence upon him, but by wholly giving up

yourself to *That*, which He was, *viz.*, to Patience, Meekness, Humility, and Resignation to God.

Tell me now, have I enough proved to you, the short, simple, and certain Way of destroying that Body of Self, which lives and works in the four Elements of *Covetousness*, *Envy*, *Pride*, and *Wrath*.

Theogenes. Enough of all Reason. But as to *Covetousness*, I thank God, I cannot charge myself with it, it has no Power over me, nay, I naturally abhor it. And I also now clearly see, why I have been so long struggling in vain against other selfish Tempers.

Theophilus. Permit me, my Friend, to remove your Mistake. Had Covetousness no Power over you, you could have no other *selfish* Tempers to struggle against. They are all dead, as soon as Covetousness has done working in you. You take Covetousness to relate only to the Wealth of this World. But this is but *one single* Branch of it, its Nature is as large as Desire, and wherever selfish Desire is, there is all the evil Nature of Covetousness.

Now Envy, Pride, Hatred, or Wrath, can have no Possibility of Existence in you, but because there is *some selfish Desire* alive in you, that is not *satisfied*, not *gratified*, but *resisted* or *disappointed*. And therefore so long as any selfish Tempers, whether of Envy, Uneasiness, Complaint, Pride, or Wrath, are alive in you, you have the fullest Proof, that all these Tempers are *born* and *bred* in and from your *own Covetousness*, that is, from that same *selfish bad Desire*, which when it is turned to the Wealth of this World is called Covetousness. For all these four Elements of Self, or fallen Nature, are tied together in one inseparable Band, they mutually generate, and are generated from one another, they have but one common Life, and must all of them live, or all die together. This may show you again the absolute Necessity of our *one simple* and *certain* Way of dying to Self, and the *absolute Insufficiency* of all human Means whatever to effect it.

For consider only this, that to be *angry* at our own Anger, to be *ashamed* of our own Pride, and *strongly* resolve not to be *weak*, is the Upshot of all *human Endeavours;* and yet all this is rather the Life, than the Death of Self. There is no Help, but from a *total Despair* of all human Help. When a Man is brought to such an inward full Conviction, as to have no more Hope from all human Means, than he hopes to see with his Hands, or hear with his Feet, then it is, that he is truly prepared to die to Self, that is, to give up all Thoughts of having or doing any Thing that is good, in any *other Way* but that of a meek, humble,

patient, total Resignation of himself to God. All that we do before *this Conviction*, is in great Ignorance of ourselves, and full of Weakness and Impurity. Let our Zeal be ever so wonderful, yet if it begins sooner, or proceeds further, or to any other Matter, or in any other Way, than as it is led and guided by this Conviction, it is full of Delusion. No Repentance, however long or laborious, is *Conversion* to God, till it falls into this State. For God must do all, or all is nothing; but God cannot do all, till all is expected from Him; and all is not expected from Him, till by a true and *good Despair* of every human Help, we have no Hope, or Trust, or Longing after any Thing, but a patient, meek, humble, total Resignation to God.

And now, my dear Friends, I have brought you to the very Place for which I desired this Day's Conversation; which was, to set your Feet upon sure Ground, with Regard to the *Spirit of Love*. For all that Variety of Matters through which we have passed, has been only a Variety of Proofs, that the *Spirit* of Divine Love can have no Place, or Possibility of Birth in any fallen Creature, till it wills and *chooses* to be dead to *all Self*, in a patient, meek, humble Resignation to the good Power and Mercy of God.

And from this State of Heart also it is, that the *Spirit* of Prayer is born, which is the Desire of the Soul turned to God. Stand therefore steadfastly in *this Will*, let nothing else enter into your Mind, have no other Contrivance, but everywhere, and in every Thing, to nourish and keep up *this State* of Heart, and then your House is built upon a Rock; you are safe from all Danger; the Light of Heaven, and the Love of God, will begin their Work in you, will bless and sanctify every Power of your fallen Soul; you will be in a Readiness for every Kind of Virtue and good Work, and will know what it is to be led by the Spirit of God.

Theogenes. But, dear *Theophilus*, though I am so delighted with what you say, that I am loath to stop you, yet permit me to mention a Fear that rises up in me. Suppose I should find myself so overcome with my own Darkness and selfish Tempers, as not to be able to *sink* from them into a *Sensibility* of this meek, humble, patient, full Resignation to God, what must I then do, or how shall I have the Benefit of what you have taught me?

Theophilus. You are then at the very Time and Place of receiving the fullest Benefit from it, and practising it with the greatest Advantage to yourself. For though this patient, meek Resignation is to be exercised with Regard to all outward Things, and Occurrences of Life, yet it chiefly respects our own inward State, the Troubles, Perplexites, Weaknesses, and Disorders of our own fallen Souls. And to stand *turned* to a patient, meek,

humble Resignation to God, when your own Impatience, Wrath, Pride, and Irresignation, attack yourself, is a higher and more beneficial Peformance of this Duty, than when you stand turned to Meekness and Patience, when attacked by the Pride, or Wrath, or disorderly Passions of other People. I say, *stand turned* to this patient, humble Resignation, for this is your true Performance of this Duty at that Time; and though you may have no comfortable *Sensibility* of your performing it, yet in this State you may always have *one full Proof* of the Truth and Reality of it, and that is, when you seek for Help no other Way, nor in any Thing else, neither from Men nor Books, but wholly leave and give up yourself to be helped by the Mercy of God. And thus, be your State what it will, you may always have the *full Benefit* of this short and sure Way of resigning up yourself to God. And the greater the Perplexity of your Distress is, the nearer you are to the greatest and best Relief, provided you have but *Patience* to expect it *all* from God. For nothing brings you so near to Divine Relief, as the *Extremity* of Distress; for the Goodness of God has no other *Name* or *Nature*, but the Helper of all that wants to be helped; and nothing can possibly hinder your finding this Goodness of God, and every other Gift and Grace that you stand in Need of, nothing can hinder or delay it, but your *turning from* the only Fountain of Life and living Water, to some cracked Cistern of your own Making; to this or that *Method*, *Opinion*, *Division*, or *Subdivision* among Christians, carnally expecting some mighty Things either from *Samaria*, or *Jerusalem*, *Paul*, or *Appollos*, which are only and solely to be had by worshipping the Father in Spirit and in Truth; which is then only done, when your whole Heart and Soul and Spirit trusts *wholly* and *solely* to the *Operation* of that God within you, in whom we live, move, and have our Being. And be assured of this, as a most certain Truth, that we have neither more nor less of the Divine Operation within us, because of this or that outward Form, or Manner of our Life, but *just* and *strictly* in that Degree, as our Faith, and Hope, and Trust, and Dependence upon God, are more or less in us.

What a Folly then to be so often perplexed about the Way to God? For nothing is the Way to God, but our Heart. God is nowhere else to be found; and the Heart itself cannot find Him, or be helped by any Thing else to find Him, but by its *own Love* of Him, *Faith* in Him, *Dependence* upon Him, *Resignation* to Him, and Expectation of all from Him.

These are short, but full *Articles* of true Religion, which carry Salvation along with them, which make a true and full Offering and Oblation of our whole Nature to the *Divine Operation*, and

also a true and full Confession of the holy Trinity in Unity. For as they look wholly to the *Father*, as blessing us with the *Operation* of his *own Word*, and *Spirit*, so they truly confess, and worship the *holy Trinity* of God. And as they ascribe all to, and expect all from this Deity *alone*, they make the *truest* and *best* of all Confessions, that there is no God but one.

Let then *Arians*, *Semi-Arians*, and *Socinians*, who puzzle their laborious Brains to make Paper-Images of a Trinity for themselves, have nothing from you but your Pity and Prayers; your Foundation stands sure, whilst you look for all your Salvation through the *Father*, working Life in your Soul by his *own Word*, and *Spirit*, which dwell in Him, and are one Life, both in Him and you.

Theogenes. I can never enough thank you *Theophilus*, for this good and comfortable Answer to my scrupulous Fear. It seems now, as if I could always know how to find full Relief in this humble, meek, patient total Resignation of myself to God. It is, as you said, a Remedy that is always at hand, equally practicable at all Times, and never in greater Reality, than when my own Tempers are making war against it in my own Heart.

You have quite carried your Point with me. The God of Patience, Meekness, and Love, is the one God of my Heart. It is now the whole Bent and Desire of my Soul, to seek for all my Salvation in and through the *Merits* and *Mediation* of the meek, humble, patient, resigned, suffering Lamb of God, who alone has Power to bring forth the blessed Birth of these heavenly Virtues in my Soul. He is the Bread of God, that came down from Heaven, of which the Soul must eat, or perish and pine in everlasting Hunger. He is the *Eternal Love* and *Meekness*, that left the Bosom of his Father, to be Himself the Resurrection of Meekness and Love in all the darkened wrathful Souls of fallen Men. What a Comfort is it, to think that this Lamb of God, Son of the Father, Light of the World, who is the Glory of Heaven, and the Joy of Angels, is as near to us, as truly in the midst of us, as He is in the midst of Heaven; and that not a Thought, Look, and Desire of our Heart, that presses towards Him, longing to catch, as it were, one small Spark of his heavenly Nature, but is in as sure a Way of finding Him, touching Him, and drawing Virtue from Him, as the Woman who was healed, by longing but to touch the Border of his Garment?

This Doctrine also makes me quite weary and ashamed of all my own natural Tempers, as so Many Marks of the Beast upon me; every Whisper of my Soul that stirs up Impatience, Uneasiness, Resentment, Pride, and Wrath within me, shall be rejected with a *Get thee behind me, Satan*, for it is his, and has

its whole Nature from him. To rejoice in a Resentment gratified, appears now to me to be quite frightful. For what is it, in reality, but rejoicing that my *own Serpent* of Self has new Life and Strength given to it, and that the precious Lamb of God is denied Entrance into my Soul. For this is the strict Truth of the Matter. To give into Resentment, and go willingly to gratify it, is calling up the Courage of your own Serpent, and truly helping it to be more stout and valiant, and successful in you.—On the other Hand, to give up all Resentment of every Kind, and on every Occasion, however artfully, beautifully, outwardly coloured, and to sink down into the Humility of Meekness under all Contrariety, Contradiction, and Injustice, always turning the other Cheek to the Smiter, however haughty, is the best of all Prayers, the surest of all Means to have nothing but Christ living and working in you, as the Lamb of God, that takes away every Sin that ever had Power over your Soul.

What a Blindness was it in me, to think that I had no Covetousness, because the Love of *Pelf*, was not felt by me! For to covet, is to desire. And what can it signify whether I desire This or That? If I desire any Thing but that which God would have me to be and do, I stick in the Mire of Covetousness, and must have all that Evil and Disquiet living and working in me, which robs *Misers* of their Peace both with God and Man.

Oh sweet Resignation of myself to God, happy Death of every selfish Desire, blessed Unction of a holy Life, the only Driver of all Evil out of my Soul, be thou my Guide and Governor wherever I go! Nothing but thou canst take me from myself, nothing but thou canst lead me to God; Hell has no Power, where thou art; nor can Heaven hide itself from thee. Oh may I never indulge a Thought, bring forth a Word, or do any Thing for myself or others, but under the Influence of thy blessed Inspiration!

Forgive, dear *Theophilus*, this Transport of my Soul: I could not stop it. The Sight, though distant, of this heavenly *Canaan*, this *Sabbath* of the Soul, freed from the miserable Labour of Self, to rest in Meekness, Humility, Patience, and Resignation under the Spirit of God, is like the joyful Voice of the Bridegroom to my Soul, and leaves no Wish in me, but to be at the Marriage-Feast of the Lamb.

Theophilus. Thither, *Theogenes*, you must certainly come, if you keep to the Path of Meekness, Humility, and Patience, under a full Resignation to God. But if you go aside from it, let the Occasion seem ever so glorious, or the Effects ever so wonderful to you, it is only preparing for yourself a *harder Death.* For die you must to all, and every Thing that you

have worked or done under any other Spirit, but that of Meekness, Humility, and true Resignation to God. Every Thing else, be it what it will, has its Rise from the Fire of *Nature*, it belongs to nothing else, and must of all Necessity be given up, lost, and taken from you again by *Fire*, either here, or hereafter.

For these Virtues are the only *Wedding Garment;* they are the *Lamps*, and *Vessels* well furnished with Oil.

There is nothing that will do in the Stead of them; they must have their *own full* and *perfect* Work in you, if not before, yet certainly after the Death of the Body, or the Soul can never be delivered from its fallen wrathful State. And all this is no more than is implied in this Scripture Doctrine, *viz.*, that there is no Possibility of Salvation, but in and by a Birth of the meek, humble, patient, resigned Lamb of God in our Souls. And when this Lamb of God has brought forth a real Birth of his own Meekness, Humility, and full Resignation to God in our Souls, then are our Lamps trimmed, and our Virgin-hearts made ready for the Marriage Feast.

This *Marriage Feast* signifies the *Entrance* into the highest State of *Union*, that can be between God and the Soul, in this Life. Or in other Words, it is the *Birth-Day* of the Spirit of Love in our Souls, which, whenever we attain it, will feast our Souls with such Peace and Joy in God, as will blot out the Remembrance of every Thing, that we called Peace or Joy before.

In the *Letter* on the Spirit of Love, you have been shown, according to the *Mystery* of all Things opened by the Goodness of God in the blessed *Behmen*, the *Time* and *Place* of its Birth. That it neither does, nor can possibly begin any sooner, than at the *Entrance*, or *Manifestation* of the Divine Light, in the *three first* wrathful, self-tormenting Properties of Nature, which are and must be the Ground of every natural Life, and must be Darkness, Rage, and Torment, till the Light of God, breaking in upon them, changes all their painful working into the strongest Sensibilities of Love, Joy, and Triumph, in the Perception and Possession of a new Divine Life.

Now all that we have said To-day, of the Necessity of the fallen Souls *dying to Self*, by *Meekness*, *Patience*, *Humility*, *and full Resignation to God*, is strictly the *same Thing*, and asserted from the *same Ground*, as when it was then said, that the *three first* Properties of Nature must have their wrathful Activity taken from them, by the Light of God breaking in upon them, or manifesting itself in them. Now this was always the State of Nature, it never was a State of Wrath, because it never was without the Light of God in it. But the natural, creaturely

Life, having a Possibility of falling, and having actually fallen from God, has found and felt, what never ought to have been found and felt, *viz.*, what Nature is in itself, without the Manifestation of the Deity in it.

Therefore as sure as the Light of God, or the Entrance of the Deity into the *three first* Properties of Nature, is absolutely necessary to make Nature to be a heavenly Kingdom of Light and Love, so sure and certain is it, that the creaturely Life, that is fallen from God under the wrathful *first Properties* of Nature, can have no Deliverance from it, cannot have a Birth of heavenly Light and Love, by any other possible Way, but that of dying to Self, by Meekness, Humility, Patience, and full Resignation to God.

And the Reason is this. It is because the *Will* is the Leader of the creaturely Life, and it can have nothing but *that* to which its Will is *turned*. And therefore it cannot be saved from, or raised out of the Wrath of Nature, till its Will *turns* from Nature, and wills to be no longer driven by it. But it cannot *turn* from Nature, or show a *Will* to come from under its Power, any *other Way*, than by turning and giving up itself to that Meekness, Humility, Patience, and Resignation to God, which so far as it goes, is a *leaving*, *rejecting*, and *dying* to all the Guidance of Nature.

And thus you see, that this *one simple* Way is, according to the immutable Nature of Things, the *one only possible* and absolutely *necessary* Way to God. It is as possible to go two contrary Ways at once, as to go to God any other Way than this. But what is best of all, this Way is absolutely *infallible;* nothing can defeat it. And all this Infallibility is fully grounded in the twofold Character of our Saviour ; (1) As he is the *Lamb of God*, a Principle, and Source of all Meekness, and Humility in the Soul. And (2) As he is the *Light of Eternity*, that blesses eternal Nature, and turns it into a Kingdom of Heaven.

For in this twofold Respect he has a Power of redeeming us, which nothing can hinder ; but, sooner or later, he must see all his and our Enemies under his Feet, and all that is fallen in *Adam* into Death must rise and return into a Unity of an Eternal Life in God.

For, as the Lamb of God, he has *all Power* to bring forth in us a *Sensibility* and a Weariness of our own wrathful State, and a *Willingness* to fall from it into Meekness, Humility, Patience, and Resignation to that Mercy of God, which alone can help us. And when we are thus weary and heavy laden, and willing to get Rest to our Souls, in meek, humble, patient Resignation to God, then it is, that He, as the *Light of God* and Heaven, joy-

fully breaks in upon us, turns our Darkness into Light, our Sorrow into Joy, and begins that Kingdom of God, and Divine Love within us, which will never have an End.

Need I say any more, *Theogenes*, to show you how to come out of the Wrath of your evil earthly Nature, into the sweet Peace and Joy of the Spirit of Love? Neither Notions, nor Speculations, nor Heat, nor Fervour, nor Rules, nor Methods, can bring it forth. It is the *Child* of Light, and cannot possibly have any Birth in you, but only and solely from the *Light* of God rising in your own Soul, as it rises in heavenly Beings. But the Light of God cannot *arise*, or be *found* in you, by any Art or Contrivance of your own, but *only* and *solely* in the Way of that Meekness, Humility, and Patience, which waits, trusts, resigns to, and expects all from the inward, living, life-giving Operation of the Triune God within you, creating, quickening, and reviving in your fallen Soul that Birth and Image, and Likeness of the holy Trinity, in which the first Father of Mankind was created.

Theogenes. You need say no more, *Theophilus;* you have not only removed that Difficulty which brought us hither, but have, by a Variety of Things, fixed and confirmed us in a full Belief of that great truth elsewhere asserted, namely, 'That there is 'but one Salvation for all Mankind, and that is the *Life of God* 'in the Soul. And also, That there is but *one possible* Way for 'Man to attain this Life of God, not one for a *Jew*, another for a '*Christian*, and a third for a *Heathen*. No, God is one, and the 'Way to it is one, and that is, the *Desire* of the Soul turned to 'God.'*

Therefore, dear *Theophilus*, adieu. If we see you no more in this Life, you have sufficiently taught us how to seek, and find every kind of Goodness, Blessing, and Happiness, in God alone.

The End of the Third DIALOGUE.

FINIS.

* *Spirit of Prayer*, First Part.

A

SHORT but SUFFICIENT

CONFUTATION

Of the Reverend

Dr. *WARBURTON'S*

Projected DEFENCE

(As he calls it)

OF

CHRISTIANITY,

IN HIS

Divine Legation of MOSES.

IN A

LETTER

To the RIGHT REVEREND the

Lord Bishop of LONDON.

By *WILLIAM LAW*, M. A.

LONDON:

Printed for J. RICHARDSON, in *Pater-noster Row.* 1757.

A Short Confutation of Dr. Warburton's Defence.

My LORD,

THE Reason of my humbly presuming to write to your Lordship on the following Subject is, because it is a Matter on which your Lordship has employed your most excellent, and much admired Pen, greatly to the Instruction, and Benefit of the World.

And the Reason of my Writing at all, is owing to a Book newly published* in Defence of Doctor *Warburton*, in which your Lordship is with much Freedom, and more Injustice, charged with a Multitude of Contradictions, and Inconsistencies relating to this Point, in your *Sermons*, and other *Discourses*.

It is not my Design to enter here as an Assistant to your Lordship, or with any View of adding further Light or Strength to your Arguments, or to show the Weakness and Insufficiency of this Author's Attempt to puzzle and invalidate them: For either of these, is equally, and quite needless.

My intention is, as mentioned in the Title Page. And because Doctor *Warburton* has owned this Writer, as a most able Defender of his Scheme, and from whom He looks even for the *Establishment* of it, I have taken Occasion from his Book, to show, that it is a Scheme so contrary to Scripture, and the Truth of Things, as no Art of Words, or Stretch of Genius, however powerful in Paradox, can ever be able to support.

The Author of this Book, as Doctor *Warburton* assures us,† is too modest to make his Name known to the World; a Quality, which from the Reading of his Book, one would not suspect to be so predominant in Him.—But though Modesty has forced him to conceal his Name, yet he has given us some Information of his Character. He begins thus; 'I, who am a bare Looker-on, 'and absolutely disengaged from all that Bias of Affection, which 'is so wont to warp the Followers of an old System, or the In-'ventors of a new, have done my best to examine this Question, 'with all Impartiality.'‡

Had one of the ancient Writers of *Greece* said this of himself,

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* *Free and Candid Examination of the Bishop of London's Sermons*, &c.
† *Preface to Critical Inquiry*, &c.
‡ *Examination*, page 2.

how clear, and positive, might an able, modern *Critic* have been, from the descisive Words, a *bare Looker-on*, that he had never wrote upon the same Subject *before*. And that therefore, any Book of that Kind ascribed to him, must *infallibly*, and according to the best, and safest Rules of *Criticism*, be pronounced to be false and spurious. And yet, to the Confusion of Criticism, this Author, who unasked, and of his own free Motion, declares, that he begins this Work as a *bare Looker-on*, has for more than ten years *before* he made this Declaration, been sweating in the thickest Dust, and Heat of Doctor *Warburton's* most ardent Contention for Novelties.*

I have the Doctor's own Words for this, both for the *Novelties*, and this Gentleman's wonderful Zeal, and Skill shown in the Defence of them, so many Years ago.

'Notwithstanding, says the Doctor, all that can be said, much 'Clamour will ever attend *Novelties*, though never so strongly 'proved.—But Truth seldom thrives the worse, for unreasonable 'Opposition; and it would seem (N.B.) *not to be far from its* '*Establishment*, when such Writers, as the following, appear in its 'Defence.—He hath established what he undertook to defend, 'with such Extent of Learning, and Force of good Argument, 'that I dare become responsible for all he says; and am willing, 'that those of my Opinions here debated, may stand, or fall, by 'the Strength, or the Invalidity of this Defence.'†

This Compliment, so very hearty, as well as elegant, puts me in mind of another, which the learned Doctor made some Time since, to the whole Clergy of this Nation; 'a Body of Men,' says he, 'the most learned, virtuous, and truly Christian, that ever 'adorned a Church, or State.'‡

These two Compliments are of so very high a Strain, that were it not for the Gravity of the Doctor's Character, and the Seriousness of the Subject, the Reader might have thought himself obliged to understand them both *ironically*. But if the Doctor meant no more by this, than to buy a Peace with the Clergy, it must however be said, that he gave more for the Purchase of it, than a Man of a *scrupulous* Conscience would have given.

However, the Compliment paid to this modest Gentleman (who to be sure, will now never be able to let the World know his Name) seems to have been comfortably received in secret, by the ample Return he has made the Doctor for it, in his new Book. Where, speaking of a Part of the Doctor's Performance, he says, 'For this Answer, I must refer the Reader to the *D. L.* where he

* *Critical Inquiry*, &c., published 1746.
† *Preface to the Critical Inquiry*, page 10.
‡ *D. L.*, vol. ii., Preface, page 6.

'will find the Subject handled with that Force, Solidity, and Pre-'cision of Argument, which so *eminently distinguish* the Author 'from *all his Co-temporaries*.'

I shall now only just observe, that the *Compliment* made by the Doctor to the Clergy, has here very much Abatement made to it, by his great *Ally*.—For as Matters now stand, if this very Clergy, Good, Learned, and Christian, beyond anything ever heard of in the World before, should one and all unite in opposing the Doctor, all that they could possibly get by their Pains, would be only to show, how *eminently he stands distinguished* by Force, Solidity, and Precision of Argument from *all his Co-temporaries*.

But no more of this. Doctor *Warburton* grounds his Scheme upon the Doctrine of the Old, and the New Testament. But seeing he affirms that to be of the *greatest Weight*, which is taken from the New Testament, and this Author also begins there, I shall do so likewise.

First, I shall clearly evince, that there is not in all the New Testament, one single Text, which either in the Letter, or the Spirit proves, or has the least Tendency, or Design to prove, that the *Immortality* of the Soul, or its *perpetual Duration* after the Death of the Body, was not an *universal*, *commonly* received Opinion in, and through every Age of the World from *Adam* to Christ. *Secondly*, that this Doctrine, or Belief of a future State, was not *designedly secreted*, or *industriously hidden* from the Eyes of the People of God by *Moses*, neither by the Types and Figures of the Law, nor by any other Part of his Writings.—From whence I shall occasionally show, that the true *Ground*, *Method* and *Power* of Christian Redemption to eternal Life, preached by the Apostles, began with *Adam*, was the Religion of *Adam*, and all his Descendants. And also, that the Writings of *Moses*, and the Patriarchal Faith, give the *very same full* Proof of the Immortality of the Soul, or a future State, as the Gospel doth.

It must be needless, I think, to observe that the whole Merits of the Debate, betwixt Doctor *Warburton* on the one Side, and the whole Christian Church of all Ages, on the other Side, lie wholly in these Particulars, which, if they can be made good, the whole costly Fabric of the Doctor's *projected Defence of Christianity* (as he calls it), built at the Expense of such immense Treasures of Learning, fetched from all Quarters of the ancient, and modern World, must have the Fate which always happens to Castles built in the Air.

This learned Writer, to show, that the Immortality of the Soul, or its perpetual Duration in a future State, was entirely unknown in all the former Dispensations of God, until the coming of Christ, begins with this Passage of St. *Paul*. 'God

'hath saved us according to his own Purpose, and his Grace 'which was given us in Christ Jesus, before the World began. 'But is now made manifest by the appearing of our Saviour 'Jesus Christ, who hath abolished Death, and hath brought Life 'and Immortality to Light, through the Gospel.'

On which Words he thus proceeds: 'We are told, that God, 'before the World began, had decreed to restore Mankind, to 'that lost Inheritance of eternal Life, which they should forfeit 'by the Disobedience of our first Parents. It is added, that this 'secret Purpose, and Design, was now at last made manifest, by 'the appearing of Christ, who hath abolished Death, and brought 'Life, and Immortality to Light by the Gospel. The Apostle 'mentions two Periods, one, when it was originally formed in the 'secret Counsels of God, the other, when it was published and 'revealed. The Opposition between these two States, seems 'necessarily to imply, that during the Interval, it remained a 'Secret.—If the Apostle may be allowed to be his own Inter-'preter, it will be easy to establish this Exposition by a parallel 'Passage in the Epistle to *Titus*. *In hope of eternal Life*, which 'God, that cannot lie, promised *before the World began, but hath* '*in due Time manifested his Word through Preaching.* Agreeably 'to this, the Author of the Epistle to the *Hebrews*, assures us, 'that the *great Salvation of the Gospel*, that is, the *Promise of* '*eternal Life*, *first began to be spoken by the Lord.* But how 'could He be the first who taught this Doctrine, if *Moses* and 'the Prophets had taught it long before? Or how did He *begin* 'to speak of that, which so many others had been commissioned 'to teach before? Sometimes we are told, that Life and Im-'mortality are brought to Light, sometimes that it was made 'manifest, sometimes that it first began to be spoken by Jesus 'Christ. The bringing to Light, and making manifest, are 'equivalent to the other of beginning first to teach. And if so, 'the Publication ascribed to Jesus Christ, must have been the 'first, and original Publication, and not merely the illustrating, 'or giving new Splendour to a Doctrine, by the Addition of one, 'or more Circumstances, unknown before. However, an eminent 'Writer (meaning your Lordship) assures us, that Jesus Christ 'did not give the first Notice of this Doctrine. All that I need 'remark upon it, is, that this Assurance seems directly to contra-'dict the Word of Inspiration.'

Your Lordship has also said, that the ancient Revelations *afforded a good Proof of a future State.* This Writer makes great show of Triumph over this most true and well-grounded Assertion, and is continually bringing it forth as a Proof of your Inconsistency, both with yourself, and the Apostles.

But to follow him further: 'St. *Paul*,' saith he, 'observes, that 'Jesus Christ was sent *to show Light* to the People, that is, to 'the *Jews*, and to the Gentiles. It is plain from hence, that he 'was a Light to the *first*, in the same Sense, in which he was a 'Light to the last; and therefore as he was a Light to the 'Gentiles, by Revealing the Mystery of Redemption, in a Re-'storation to Life and Immortality, to them *absolutely unknown*, 'it seems to follow, that he also enlightened the *Jews*, by the 'Manifestation of a Truth *equally unknown*.—Agreeably to this 'Account of Things, *Zacharias*, in his Prophecy upon the Birth 'of *John* Baptist, says, "The Day-spring from on high hath 'visited us, to give Light to them that sat in Darkness, and in 'the Shadow of Death, to guide our Feet into the Way of 'Peace." A Description, which will by no means permit us to 'suppose, that they were enlightened with a good Proof of a 'future State. If they had been enlightened with such a Proof, 'they would have been in the Region of Life and Immortality, 'and not in the Verge and Shadow of Death. They would not 'have been sitting in Darkness, but walking in the Light, if they 'actually saw the grand Object in Question: How consistent it 'is, to assign a good View of an Object, to a People sitting in 'Darkness, must be left to the Judgment of others. However, 'this seems to be the necessary Consequence of affirming, that 'the *Jews* had a good Proof of a future Life.'

This is the glaring Contradiction, which he is continually charging upon your Lordship throughout his whole Book. Again he attacks your Lordship thus, from your own Words: 'St. *Peter*, says his Lordship, tells all Christians, that they are 'called out of Darkness into a marvellous Light. Ask the 'Evangelists, they will tell you, "The Day-spring from on high 'hath visited us, to give Light to them that sit in Darkness, 'and in the Shadow of Death." Ask any, or all the Apostles, 'and they will tell you, their Commission is, to open the Eyes of 'the People, *and turn them from Darkness unto Light*. But how 'could the *Jewish* People have a *good View or Prospect* of Life, 'and Immortality, if their Eyes were not opened? How could 'they be called out of Darkness, if their Situation presented 'them with a good View of an Object, which they were *now* '*first* invited to behold? And how could they sit in the Shadow 'of Death, if they had been favoured with a good Proof of a 'future State?

'It would be ridiculous to say, that they sat in Darkness, or 'that they had not their Eyes, merely, because they did not 'see the Object in its full Proportions, or Extent, or had not an 'exact View of every distinct and minute Part, and the Oppor-

'tunity of examining and surveying it quite round. The sitting 'in Darkness and the Shadow of Death, evidently implies a total 'Absence and Want of Light, by which the People thus circum-'stanced, were to be enlightened; it being impossible to express 'the most absolute and entire Ignorance in more significant, and 'emphatic Terms.'*

I have here, my Lord, made these large Quotations from this Author, containing all his chief Texts of Scripture, and his comments upon them, in his own Words, that there might be no Complaint of my robbing his Arguments of any of their Force, or of leaving out anything material; for all that he further says on this Subject, whether in defence of the Doctor, or against your Lordship, is but mere Repetition.

I shall now show, that all his Reasoning upon these Texts is false in itself, and nothing *at all* to the Purpose, as not touching in the *least degree* the *one great Point* in Question, which is the *Doctrine* or *Belief of a future State*, or the Immortality of the Soul in a Life after this.—And this I shall do, by making it evidently plain, that not one of the Texts he has appealed to, nor any other in all the New Testament, proves, or has the *least Tendency* or *Design* to prove, that the *Doctrine* or *Belief of the Soul's Immortality*, and a *future State*, was not known in and through every Age of the World, before the coming of Christ in the Flesh.

This will be sufficiently done, by showing, that the Doctrine of the *Immortality* of the Soul, or the *Certainty of its future Existence* in some kind of Happiness or Misery in another Life, is a *Matter* about which these Texts say not a Syllable, but leave it as untouched as the Doctrine of the Pre-existence of Souls.

If it be asked then, What is the great *Discovery*, new *Light* and *Knowledge*, declared in these Texts, as *newly made known* to the World by the Gospel? It is answered, that the *one only* Thing meant both by the Letter and Spirit of all these, and every other the like Passages of Scripture, speaking of that *Mystery*, new *Light*, Discovery or Knowledge *made known* by the Gospel, and *unknown* before, is *strictly* and *absolutely* nothing else, means nothing else, points at nothing else, and has nothing else implied in it, but the *one whole Process* of Christ, in his *Personality*, his *Birth*, his *Life*, his *Sufferings*, his *Death*, his *Resurrection*, and *Ascension* into Heaven. This, and this alone, namely, The whole Process of Christ, in all these important *Particulars* of it, is the *great Salvation*, the *great Mystery*, the *hidden Wisdom* of God, *&c.*, kept *secret* from the Foundation of the

* Pages 4, 5, 6, *&c.*

World, and not manifested, nor *possible* to be manifested, but by Christ himself *entering* into, and going *through* all the Parts of this Process.—Of this Process *alone* it is, that the Apostles speak, when they declare the Mystery opened in the Gospel, to have been a Mystery kept secret since the World began; and the Reason why it was so is plain, because it must be a Secret, and continue such, till what was contained in it came into *actual Existence*, and thereby manifested itself. For as Light can only manifest itself by coming into Existence, so the Mystery implied in Christ's Process, could only manifest itself, and nothing but its full actual Existence in all its Parts, could possibly be its Manifestation.

Of this Process alone, and its wonderful Effects, it is that the Apostles speak, when they glory of the *Abolishment* of Death, and of that *Life* and *Immortality* brought to Light through the Gospel. Because it is the Gospel alone, that manifests the *actual Existence* of this Process of Christ in all its Parts, in and by which *alone* Death has its *Abolishment*, and Life its true *Resurrection*. Nor do they ever speak of any *Light*, *Life*, or *Knowledge*, as *formerly* the hidden Wisdom of God, and *now* made manifest to the World, but *solely* that *Light*, that *Life*, and that *Knowledge*, which arises from, or is contained in some one or other, or all the Parts of our Saviour's Process, as the one *only possible* and actual Redeemer of the World, in and by, and through *that* Process.

That this is, and must be the plain full Truth of the Matter, *viz.*, That the *one only* Thing, or Mystery discovered to the World by the Light of the Gospel, is *solely* the one *whole Process* of Christ, must be acknowledged by every considerate Man, even from the Nature of the Thing itself.—For what can the Mystery of the Gospel be, but the Mystery of Christ, as a Saviour, made known to the World? And what can the Mystery of Christ, as a Saviour made known be, but the Manifestation of *what* He is in himself, in the Power of his *Personality*, in the Efficacy of his *Birth* in our Flesh, in the blessed Effects and Consequences of his *Life*, his *Sufferings*, his *Death*, *Resurrection*, and *Ascension* into Heaven, as our *second Adam*, or Father of a new, heavenly Birth of the Divine Nature, derived into us by his wonderful Process in all its Parts.

Now as all these Particulars make up the *whole Manifestation* of the Mystery opened in the Gospel, so there is not in any of these Parts of our Saviour's Process, the least *Implication*, or most distant *Hint* given, that the Doctrine of a *future State*, was not as *soon*, as *universally*, and *constantly* known and believed, as the *Fall* of Man was. Nor do they any more imply, or suppose *such Ignorance*, than they imply, or suppose the Fall of Man

not known, till Christ came in the Flesh.—Now that which is not taught in, and by the *Process* of Christ, cannot be taught by the Manifestation of the Gospel Mystery. But in all our Saviour's Process, there is not the least Possibility of making any Part of it to prove, that the *natural Immortality* of the Soul, or its *certain Destination* to a future Life after this, was not the common Belief, and Expectation of every Age of the World from *Adam* to Christ.

For this wonderful Process of Christ, which is the whole Mystery opened in the Gospel, is about quite *another kind* of Life in the Soul, than that which is implied, or consists in its *bare Immortality*. For Immortality, considered in itself, as a *physical Necessity* of its continuing in Life for ever, may as well be a Curse as a Blessing, and have Heaven or Hell for its Portion. But this is not the Life and Immortality that the Gospel boasts of. It leaves such *natural* Immortality, which belongs as well to the Spirits of Devils as of Men, as wholly untouched, as it does the Original of the Alphabet. And all for this Reason, because the *one Knowledge* which the former World wanted, and the Christian World got, is by all the Evangelists and Apostles solely *confined to that*, which Christ, as God and Man, *was*, *did*, *suffered*, *purchased*, and *obtained*, in and through the Power, Efficacy and Merits of his Process, till as a second *Adam*, he was placed at the right Hand of God in Heaven, with full Power of drawing all Men to himself.

It is the *living* Knowledge, the real *Participation* of all these efficacious, meritorious *Parts* of our Saviour's Character and Process, as a God incarnate, that contains *all that Life and Immortality*, all the glad Tidings of Salvation, and Light out of Darkness, made known to the World by Christ and his Apostles. Nor do they ever call the Attention of Mankind to any *other new* Light or Knowledge, but that of *seeing* and *knowing*, how *every Part* of Christ's Process had its particular and joint Efficacy, to destroy the Works of the Devil, and the Power of Hell in fallen Man.

This was the good News of *Life and Immortality* brought to Light by a glorious Gospel, which showed the whole Counsel of God towards fallen Men ; how they were before the Foundation of the World seen in Christ Jesus, *predestinated to be made conformable to his Image*, who by all that He *was*, *did* and *suffered*, from his first coming down, to his Ascension into Heaven, was the *one*, *only possible* and *infallible* means of their *partaking again of the Divine Nature*.

Christ by his Process, became the Lord and Redeemer, the *Quickener* and Reviver of fallen Man, an *over-ruling Principle* of

a Divine Life in all faithful Souls, by which, of Children of Wrath, and Heirs of *eternal Death*, they became Sons of God, and true Heirs of Christ's Glory and Ascension into Heaven, in and by the same Reality of a Divine Birth from him, as they were by Nature really born in *Adam's* Sin, and Heirs of his Misery in a cursed World.—This is the *one* Life and Immortality *first* made known by the Gospel.—Every Step of our Saviour's Process from first to last, was only so many necessary Steps of our Progress out of *the eternal Death* of Sin and Misery, into a Participation of an heavenly Life in Christ Jesus. And in the Boundary of this Process is solely contained all that Christian Theology, which makes up the whole Doctrine of Christ and his Apostles.—The Matter therefore plainly stands thus. *First*, the whole Mystery opened in the Gospel, neither is, nor can be any Thing else, but the *Existence* and *Knowledge* of this Process, and the Necessity and Efficacy of every Part of it, to change and purify the whole sinful State and Nature of fallen Man, and to bring again the eternal WORD, and SPIRIT of God into the *natural* Life of his Soul.—This is the *one Immortality* of Christians, which whether it be called the *one new* Birth, the *one Salvation*, matters not, for the Thing solely meant by everyone of these three Expressions is but one and the same.—Not one jot either more or less is meant by *Life* and *Immortality*, than is meant by the *new Birth* from above, nor is *Salvation* any Thing else in itself, but the new Birth of the WORD and SPIRIT of God in our Souls.—And every Soul that obtains not this *one new* Birth, obtains nothing of the *one Immortality* preached by the Gospel, but abideth in *that Immortality* of fallen Angels, which is, and is called *eternal* Death.—It is by this wonderful Relation between God and Man, *begun* and *finished* by the Process of Christ in our Flesh, that we by Faith are united with him, He in us, and we in Him. And this *Union* with Christ, not for a Time, but to all Eternity, purchased for us by all that He *was, did, suffered* and *obtained*, this *essential* Union with Christ, is our *Participation* of that *one* Life and Immortality made known by the Gospel. Which Life and Immortality is quite different from that natural immortal Duration of Souls, whether good or bad, and means nothing else, consists in nothing else, but in an *acquired Birth* of the heavenly Nature, and Righteousness of Christ in our Souls, begun by his Power in us in this World, and to abide in us, as the Glory of our Life, to all Eternity.—It is this our *real, vital, essential* Union with an eternal Jesus Christ dwelling in us, and we in him, that is the *new Immortality* which the Gospel alone could, and has made known to us.

Not a Word of any Life, but the *one Life* of God, not a Word

of any Immortality, but the *one* immortal, heavenly Nature, and Holiness of Christ brought to Light in our Souls, is ever thought of or mentioned through all Scripture, as purchased for us by the precious Blood, and Merits of Christ.

And the Reason of this is very plain, for it was solely the Loss of the *Light*, *Life* and *Spirit* of God in the Soul, it was this State of the Soul fallen from a Life of God, into an *endless* Slavery under its own *immortal*, *satanical* Nature, that wanted, and only could be helped by such a Process of a God incarnate; not to continue the Soul in its *Immortality*, or *perpetual Duration*, not to inform the World of *such a Duration*, but to make known to Man, that by a *new* Grant of a *new heavenly Birth*, obtained by the Process of Christ, his *natural State of Duration* should be made an immortal, never-ceasing *Participation*, and *Fruition* of Father, Son, and Holy Ghost, dwelling again in Man, as their redeemed Image and Likeness to all Eternity.

No Power of Reasoning, no Art of Criticism, can force one single Text of the New Testament to speak, or so much as hint at any *other* Life or Immortality but this, *as first* made known to the World by the Gospel.—The *natural Immortality* of the Soul, or its *physical Necessity* of *never ceasing to live*, whether happy or miserable, is no Part of its Redemption, but belongs to it as it belongs to all Angels, whether in *Heaven* or in *Hell*, and is an Immortality no more purchased for Man by the Incarnation of the Son of God, than the Immortality which belongs to *Lucifer* and his Angels, is purchased for them by it.—Therefore *that* Immortality which is *natural* and *essential* to the Creature, and is one and the *same Thing*, from one and the same Cause, in *Angels*, *Devils*, and the *Souls* of Men, cannot be *that* Immortality, which is the *Gift* of God through Jesus Christ. And therefore nothing that is said of *that* Immortality, which *comes* to fallen Man *first*, and *only* by Jesus Christ, can be the least Proof, that the Doctrine or Belief of the Soul's perpetual Existence in a future State came *first*, or *only* by Him, and was not always held by every Age, from the Beginning of the World.—For these two Immortalities are so different and distant from one another, in their whole Nature, that nothing that is said of the one, can be understood of the other. They are as contrary to one another, as Happiness and Misery.

Natural Immortality has its *full* Nature and *Perfection* in the fallen Angels, it cannot be *better* or *higher* in itself than it is in them; but the *one Immortality* that comes by Jesus Christ, is the *Glory* of the holy Trinity dwelling and manifesting itself in the *immortal creaturely Nature* of the Soul, as it does in the immortal Nature of Angels in Heaven.

For this is a certain Truth, founded in the immutable Nature of Things, that all *that* is *Divine* and *God-like* in any Creature, dwells as a *supernatural Gift* or Operation of God in it; which may be lost, as it was in Angels, and *Adam;* and can be kept by no other Power but that of *Faith, Adherence* and *Resignation* to God; nor regained, when lost, but by the Return of that same Faith, and full Resignation to God. So that the *natural* Immortality of Angels or Men, is nothing else but their Capacity or Fitness to receive the never-ending, but always increasing Manifestation of Divine Glory in, and through all their natural Powers. And this is the one Immortality made known, and purchased for us through the blessed Jesus, being and doing what he *was* and *did*, in our poor *immortal* Nature, that had *lost* its God.

But to consider now the Texts of the New Testament, on which this Author has endeavoured to establish Dr. *Warburton's* Opinion. The first and chief of these is that of St. *Paul*, in these Words: 'God hath saved us, according to his own Purpose, and 'his Grace, which was given us in Christ Jesus, before the World 'began. But is now made manifest by the appearing of our 'Saviour Jesus Christ, who hath abolished Death, and brought 'Life and Immortality to light through the Gospel.'

Now every Word in this Passage excludes all Thought and Regard to the *natural Immortality* of the Soul, and necessarily *leads* and *confines* us to that *one* Life and Immortality above mentioned, namely, to a Life and Immortality of the *heavenly Nature* and *Goodness* of Christ, born and brought forth in our Souls, as their *immortal Treasure*.—For the Life and Immortality here granted to us, or obtained by us, is expressly affirmed to be effected by Christ's *Abolishment* of Death. Therefore as is the *Death* here *abolished*, such must be the *Life* that is contrary to it, or brought forth in the Stead of it.

The *Death* here abolished is not the *natural Mortality* of Body or Soul, but is that same individual Death, whose Destruction is declared in these Words of the Apostle, 'Christ was manifested 'to destroy the Works of the Devil'; the Destruction of which is the *one true* Abolishment of the Death here spoken of, and from that Destruction comes forth the *one true Life* and *Immortality*, which is an *eternal Union* of *Righteousness* in and with Christ, as a *Principle* of a Divine Life eternally dwelling in us. That this is the *one* only meaning of the Death abolished by Christ, is evident from the whole Letter and Spirit of Scripture.—For the Death that Christ has abolished, or delivered us from, is the *deadly* Nature of Sin in the Soul.—Death and the Evil of Sin in the Soul, are everywhere considered as one and the same Thing, and *Life* and *Immortality* as *coming from Christ*, are

everywhere considered as the *holy* and *heavenly* Nature of Christ *begotten* in us, and triumphing over *this Death* or *evil of Sin* in our Souls, for ever and ever.

Thus, 'There is no Condemnation' (that is, no Sentence or Power of Death) 'to them which are in Christ Jesus.' Therefore, *to be in Christ Jesus,* is to have *that Life and Immortality* which is brought forth by *his Abolishment* of Death; which Life, and Immortality of Life, is neither more nor less than what is expressed in these Words of the Apostle, 'Christ in us, the Hope 'of Glory.' The Apostle goes on, 'For the Law of the Spirit of 'Life in Christ Jesus, hath made me free from the Law of Sin 'and Death.' Sin therefore and Death are one and the same Thing, and Life and Immortality mean only and solely the *Spirit of Life in Christ Jesus, dwelling* in us.

Therefore, the Life and Immortality here said to be brought to Light by the Gospel, hath no reference to the *natural Duration* or *Immortality* of Souls, but only and solely to a *new Birth* and *Life* of the holy Jesus, brought forth in the Soul by the Abolishment of the Death, or Power of Sin in it.

Again, 'To be carnally minded,' saith the Apostle, 'is Death,' this is the *one Death* that Christ is here said to abolish; 'but to 'be spiritually minded is Life and Peace;' and this is the *one Life* and *Immortality* of Life that Christ sets up in the *Stead* of Death, by making us *spiritually* minded, or as St. *Peter* words it, 'Par-'takers of the Divine Nature, by which we are made Children of 'God, and if Children, then Heirs of God, and joint Heirs with 'Christ.'

Therefore to be *joint Heirs with Christ*, by having the *Nature* of Christ brought *to Life* in us, is the *one Life, and Immortality* of Life *first* made known by the Gospel; not an Immortality considered as a Duration of the Soul's Existence, but an *immortal Participation* of, and ever *enduring Union* with the one Life, Light and Spirit of Christ.

The Nature of the *Death* said to be abolished, and the Nature of the *Life and Immortality* that was contrary to it, is fully set forth by that Contrariety which is between the State of the Law, and the State of Grace, which came by Jesus Christ.

The State of Man under the Law is called *the Ministration of Death*, and *the Ministration of Condemnation*, and this is the *Death* and *Condemnation*, abolished by Christ, as the Apostle expressly affirms, saying, 'The Law of the Spirit of Life in 'Christ Jesus, hath made me free from the Law of Sin and 'Death;' therefore the Death abolished, is the one Death of Sin, and the one Immortality, is the *Spirit of Life*, or ever enduring Holiness of Christ brought to Life in us.

Again, the Apostle says, 'if there had been a Law given, which 'could have given Life, Righteousness should have been by the 'Law.'

A plain Demonstration, that *Life* and *Righteousness* are put for one another, and are only two Words for *one and the same* Thing; and that therefore Life and Immortality of Life given us by Jesus Christ, is *strictly* and *absolutely* the one Life and Immortality of Righteousness, in, and from Christ's *Nature* and *Spirit* brought to *Life* in us.

Again, 'If by one Man's Offence, Death reigned by one, much 'more they which receive the Gift of Righteousness, shall reign 'in Life by one, Christ Jesus.' Therefore to *reign in Life* with Christ Jesus, or to have the everlasting Gift and Power of his Righteousness in us, is *one* and the *same* Thing, and the *one only* Life and Immortality of Life, that was *first* made known to the World by the Gospel.

Further, St. *John* saith, 'This is the Record, that God hath 'given unto us eternal Life,' surely this is the *one Immortality* brought to Light by the Gospel. But to show us *what*, and *wherein* this immortal, or eternal Life consists, the Apostle adds, 'and this Life is in his Son: He that hath the Son, hath Life, 'and he that hath not the Son, hath not Life.'

Therefore this Immortality, or eternal Life given unto us of God, not only has nothing in it concerning the *natural Immortality* of Souls, but is necessarily to be understood of quite another Matter.

For they only can have *this* eternal Life given to them of God, who *have the Son;* therefore it has no relation to the *natural* Immortality of Souls, and they can *only have the Son*, of whom it can be truly said, that 'Christ is of God become Wisdom and 'Righteousness, and Sanctification to them.'

From all these Passages, the Proof is as strong, as words can make any Thing to be, that the *one Immortality of Life first made known* by the Gospel, is, and can be in itself, nothing else, but the *one* immortal *Life*, *Spirit* and *Righteousness* of Christ, *begotten* and *brought to Light* in our Souls, in, and by, and through the efficacious Power, and availing Merits of all that he was, did, suffered and obtained in our Nature.

This Truth is further confirmed to us by Christ himself, who in a Variety of the strongest Forms of Expression, has confined *all Life* to himself, and shown us, that nothing is, or can be eternal Life *given unto us of God*, but solely that Life, which we have from him, by our *full Union* with, and *Existence* in Him, as the Branch is, and has its Life in and from the Vine, on which it grows.

Thus, 'I am the *Way*, the *Truth* and the *Life*,' therefore *no other* Life manifested by Him, but the *one Life*, that is in Him, no other Immortality offered, or made known to *his*, but the ever *enduring Union* of his immortal Holiness of Life, brought forth by a Birth of his Nature, and Spirit in them.

Again, 'He that believeth in me, though he were dead, yet 'shall he live.' How dead? Why in the Death of Sin? How live? Why in a *Life* free from the *Death* of Sin, obtained by the righteous Life of Christ begotten in Him. Therefore *Christ in us*, is the *one Immortality* of Life, which we have from Him.

Again, 'Except ye eat the Flesh of the Son of Man, and 'drink his Blood, ye have no Life in you.' Therefore no Life, or Immortality of Life brought to Light by Christ Jesus, as a *new Doctrine*, *first* made known to the World by Him, but the *one Immortality*, which is only to be had by *eating his Flesh*, and *drinking his Blood*.

'Whoso eateth my Flesh and drinketh my Blood, hath eternal 'Life.' Surely *this* eternal Life, is the *one Immortality* of Life, brought to Light by the Gospel, and consequently no possibility of its being understood of the *natural Immortality* of Souls, or their *physical* Power of perpetual *Duration* in their creaturely Life.

For how ridiculous would it be, to say, that Souls, or Spirits, could have no Life of *Natural Duration*, *except they did eat the Flesh and drink* the Blood of Christ? And yet this must be said both of the Devils, and damned Souls, if the immortal Life here spoken of, as only possible to be had from this eating of Christ's Flesh and Blood, could possibly mean a *natural Duration*, or *Immortality* of Souls.

Further, the Reason given by our blessed Lord, for this eating, *&c.*, is a still further Proof of all that has been urged above. 'He 'that eateth my Flesh and drinketh my Blood, dwelleth in me, 'and I in Him.' Therefore the eating the Flesh of Christ, is *Eternal Life*, for this only Reason, because by such eating, *Christ dwelleth in us, and we in Him.*

Therefore our *dwelling* in Christ, and *He in us*, is the *one eternal*, or *immortal* Life, *only* and *first* made known by the coming of Christ; further asserted in these other words: 'as I live by the 'Father, so He that eateth me, even He shall live by me.' Therefore no Life or Immortality of Life offered to Christians, but such an *intimate essential Unity*, or Oneness of Life, in and with Christ, as is that of the Son, in and with the Father. Agreeable to this Unity is the Prayer of Christ for all that are, or shall be 'his, that they all may be one, as thou Father art in me, and I in 'Thee, that they also may be one in us:—I in them, and Thou 'in me, that they may be made perfect in one.'

As another full Proof of all that has been said, it may be added, that the Life and Immortality brought to Light by the Gospel, is *purely conditional*, and only offered to Mankind, as a *Gift of God*, upon *certain Terms*. And therefore does not, cannot mean an Immortality of the Soul's *creaturely Life*, or its *perpetual natural* Duration in a future State.

Thus, 'God gave his only begotten Son, that whosoever be-'lieved on Him, should not perish, but have everlasting Life. Ye 'will not come to me, that ye may have Life.' Therefore the Immortality of Life revealed by the Gospel, is purely *conditional*, and *adventitious* to the Soul, such as may be received, or not received, and consequently cannot possibly be, or mean a *natural Immortality*, or perpetual Existence of the Soul, for such Immortality, if belonging to the Soul, is the Immortality of its own creaturely Life, which it has no Power of freely receiving, or not receiving upon *Terms*.

'My Sheep,' saith Christ, 'hear my Voice, and I give unto 'them eternal Life, and they shall never perish.' Now if by eternal Life, was here meant the *eternal Duration* of the Soul's creaturely Life, then it would certainly follow, that those who *perish*, because they have not this eternal Life, would be proved to lose their natural Existence, and become totally annihilated. So plain is it in the highest Degree, from all Scripture, that the Gospel does not *first* make known to the World an Immortality of Life, considered as the *perpetual Duration* of its creaturely Life, but *only* and *solely* sets forth such an *Immortality of Life*, as has no necessary Connection with the creaturely Life of the Soul; but may belong to it, or not belong to it, be received, or not received by it, according to its Faith, or want of Faith in God and Christ.

For if the natural Duration of the Soul, was not a Thing entirely distinct from, and independent of *this Immortality* made known by the Gospel, how could the Soul be capable either of receiving such a Promise, or the Thing promised? Must not that which receives, be distinct, and different from that which is received? Therefore the Immortality, made known as the Gift of God to the Soul, is, and must be a Life quite *distinct*, and *different* from the *natural, creaturely Life* that receives it. It has only, and solely the Nature of a Blessing; therefore as that which wants, and is capable of being blessed, must have its own Nature and Existence in itself, of quite a different Kind from the Blessing, that may, or may not be bestowed upon it; so it is with the *natural Life* of the Soul, it must have an Existence in itself, entirely different in Nature and Kind, from that Blessing of a heavenly *Immortality*, freely given by God to it, which is

nothing else but a celestial *Holiness*, *Purity*, and *Perfection* brought forth in the Soul, by its having the eternal WORD and SPIRIT of God again restored to, and united with it; called *Immortality*, not because of its *eternal Duration*, but because *eternally free* from *all that*, which is *Death*, or the deadly Evil of Sin in the Soul; called also so, in Opposition to that *natural Immortality*, or Duration of Devils, and damned Souls, which though never ceasing, is only an *eternal Death*, not because it wants Life, but because the *Image* and *Likeness of God* is no longer living in it.—So that no Argument, from what is said of the Life and Immortality made known by the Gospel, can be drawn into a Proof, that the Doctrine, or Belief of a future State, was not the general Belief of the World before. Because the Immortality preached by the Gospel, is a Thing quite distinct and different from the natural, perpetual Duration of the Soul, and means neither more, nor less, than that *Glory, and Perfection of a Divine Life*, to which *Adam* died the very Day that He did eat of the forbidden Tree, and which is quickened and revived again, in and by the whole Process of Christ in our Nature. Which Glory of a Divine Life, whether it be called, the *Image and Likeness of* God, as in the Creation of *Adam*, or a being *born again* of the SPIRIT, and WORD, as in our Regeneration, or *Life and Immortality*, as by St. *Paul;* only one and the same Thing is meant by all these three different Expressions. For it is just one and the same Divine Truth to say, that *Life and Immortality* was brought to Light by the Creation of *Adam*, as to say that *Life and Immortality* was brought to Light by Jesus Christ; for as Christ came only to *seek*, and *restore* that which was *lost*, so the Life and Immortality which came by him, is that *same Life and Immortality*, which first *came to Light* in and by the Creation of *Adam*, or He could not have fallen from it, or wanted the Restoration of it by Jesus Christ. Therefore all that is meant by Life and Immortality coming *only* by Jesus Christ, is only this, that He, by all that He *was* and *did*, and suffered, and obtained by his Process, was the *first* and *only* possible *Restorer* of that heavenly Purity and Perfection in Man, which was *first* brought to Light in and by the Creation of *Adam*.—And to say, that this Life and Immortality was *first* made *known*, and *published* from Heaven, by the Creation of *Adam*, is the same Divine and indubitable Truth, as to say, that *Adam* was created in the *Image and Likeness of God*.

I come now, my Lord, to my second Proposition, namely, to show, that the *Doctrine of a future* State, or the Immortality of the Soul, was not *designedly secreted*, or *industriously hidden* from the Eyes of the People of God by the Types and Figures of the

Mosaic Dispensation.—My Reasons for it are as follow. *First*, because it is a groundless Fiction and highly unworthy of God, to suppose, that it was, or could be the Nature and End of those Types and Figures, designedly to *secrete*, or industriously to *hide* from the People of God, the Knowledge or Perception *of any Truth*, natural, or Divine, much less the Knowledge of a Truth, absolutely *necessary*, and essential to the very Possibility of any spiritual Relation, or religious Communication between God and Man, as that of the Immortality of the Soul, is, and must be.—For though the Mosaic State, may be justly called a *Shadow of Death*, because the Power of Death, or Sin, was not destroyed in it, and a *Region of Darkness*, when compared to that *Light* which has arisen from the *Process* of Christ; yet considered as it was in itself, and so far as it went, and could go, and with regard to the People under it, it was a Degree of *Light*, and a Degree of *Life*, it was *some Progress* in the Victory over Death, it was *some opening* of Divine Light, a true Help to such kind of Knowledge, as could be had in such a State, as was only formed to support, and keep up a Faith, and Hope, and Expectation of such a Redemption to come, as had been promised from the Beginning of the World, but could have no open Manifestation in, or through any Age, till its *own Existence* manifested itself. —It is therefore a gross Mistaking the *whole Nature* of the Law, to consider its Types and Figures as *designedly* covering, or hiding any Thing from the Knowledge of Man.—Their Design was quite the Contrary, namely, to convey *new* Light, and *further* Information. And though they may be said to be a *shadowy*, and imperfect Representation, yet its whole Meaning, and Intent is, to lead to, and give some Knowledge of the Substance; and by its Marks and Signs to make the Things to come be more expected, than they would have been without such Types and Figures.

Doctor *Warburton*, speaking of typical Representation, saith, 'it necessarily implies the throwing a Thing into Shade, and 'secreting it from vulgar Knowledge.'

Typical Representation, in the *Law*, is not, cannot be the *Throwing a Thing into Shade*, or *secreting* it from *vulgar Knowledge*. For this supposes the Thing typified to have been already *in Existence*, or it could not be *thrown* into Shade, or *secreted* from vulgar Knowledge. But all this hath no Place in the Mosaic Types and Figures, they are not the putting any Thing *already Existent*, under a Cover from Inspection, but are a *Degree* of Light cast upon such a Matter, as had *never shown* itself, and which could therefore only be typically intimated, or pointed at, till it came into actual Existence.

Again, that typical Representation does not *necessarily imply, the throwing a Thing into Shade, and secreting it from vulgar Knowledge*, is plain from hence.—Water-Baptism, and Bread and Wine in the Sacrament, are certainly, and merely corporeal Types and Figures of spiritual Things; but if it was *necessarily essential* to typical Representation, *to throw Things into Shade, and secrete them from vulgar Knowledge*, it would necessarily follow, that these two Sacraments could have no other End, but to cast the spiritual Things of the Gospel into Shade, and Darkness, and secrete them from vulgar Knowledge. Type, Figure, and human Language, with regard to spiritual Things, have the same *kind* of Imperfection, though not in the same *Degree*, but yet teaching and informing, is the End and Design of both of them.

Of the Mosaic Types therefore it may justly be affirmed, that they were so far from *designedly* hiding, or covering any Truths from Man, that their whole Nature and Intent was, to *uncover*, and make *less hidden* (as far as they could) such Things as at that Time, could not be *seen*, or *known* as they were in themselves.—For nothing could possibly manifest the real Nature, Power, Operation and Efficacy of Christ's Process (the one only Thing typified) but its own real Nature, its own full Power, and redeeming Efficacy, come into *actual Existence in all its Parts*. —Therefore through every Age of the World, from the first Promise made to *Adam*, of *a Seed of the Woman to bruise the Head of the Serpent*, to that Time, all the religious Goodness of Mankind consisted in their *walking before God* in an *implicit Faith* of a full Redemption, made known to them under the Representation of a Seed of the Woman, overcoming the Mischief that the Serpent had done to them.—And through this *Faith alone* it was, that all the holy Men of old had their Righteousness, and Peace, and Union with God. And 'God was not 'ashamed to be called their God, inasmuch as having received 'the Promises, and seen them afar off, and embraced them, they 'confessed they were Strangers and Pilgrims on Earth, desired 'a heavenly Country, and through Faith looked for a City whose 'Builder and Maker is God.'

Hence are the following great Truths of Religion undeniably evident, (1) That *Faith in Christ*, has always been, and always must be, the *one only* Ground of all Righteousness, and Salvation possible to Man, in any Age of the World, past, present, or to come. (2) That *this Faith* itself, and all its Power and Efficacy, has *always*, as fully proceeded from Christ *alone*, as the Faith of those who believed in him, when come in the Flesh. For as then Christ truly said of himself, *without me ye can do nothing*, so it was equally true of the first promised Seed of the Woman, *that*

without it, nothing good could have been done by fallen Man. No *Abel*, no *Seth*, *Enoch*, or *Noah*, *&c.*, could have appeared amongst Mankind. (3) Not a Son of *Adam*, but has the *first Seed* of the Woman within him, the very same *seed* and *Power* of Christ in his Soul, from whence all the Saints of God, both before, and since the Birth of Christ, have had all their Holiness, Purity and Perfection.

Therefore, (4) the Covenant of God with all Mankind through Christ, is a *living*, *operative* Covenant of *Life* and *Immortality*, not *first* begun, or first made *known*, when Christ was on Earth, and died for us, but a Covenant as *ancient* as our first Parents, as *universal* as their Offspring; everywhere, and in all Ages of the World, *vitally present* to, and actually *operative* in every Man that is born of a Woman, from the Beginning to the End of Time.—And what the Apostle saith, that 'God was in Christ 'Jesus reconciling the World unto himself,' tells us a Truth and Goodness of God, that equally respects, and extends itself to every Nation, People, and Language, that ever hath been, or ever shall be upon the Face of the Earth.—*Shem*, *Ham*, and *Japhet*, Heathens, Turks, Jews, and Christians, are all from one Parent, and all in *one* and the *same* Covenant of Life. For the *Seed* of the Woman, the true and only Source of a heavenly Birth of Life, is with, and in them all, however they may in their several, and different Ways, act and rebel against it.—Yet this is an eternal Truth, that God's Covenant standeth sure and steadfast, and no Man, wherever born, can possibly *be separated from the Love of God, which is in Christ Jesus;* it will always be *active*, and *operative* in every Individual of human Nature, till the last, great Separation of all that is Good, from all that is Evil, and the *End* shall be again in the *Beginning*.

But to return. As an *implicit Faith* in a promised Redemption, was all the Religion of the old World, and their *true Union* with all the *whole Process* of a Christ to come; so on the other Hand, all that could be done by the infinite Wisdom and Goodness of God, was according to the Fitness of Times, Seasons and Occasions (only known to Himself) to give forth such typical and prophetic Intimations of this Redemption, as should more and more direct and confirm their Faith, and prepare them and the World to see, and find, and know, that the whole Process of Christ, when finished, was that *very Redemption* first promised to all the World, in the Promise made to the first and common Father of all Mankind, and through succeeding Ages kept constantly in View, by a Train of Types and Prophesies pointing at it.

Secondly, As the History and Ritual of *Moses* did not, could not possibly *design* to take away Light or Knowledge of any

Divine Truths from the People of God, so least of all could they *designedly* hide, or secrete from them a *Sense*, and *Belief* of the natural Immortality, or perpetual Duration of the Soul's Life. A Truth absolutely *necessary* and *essential* to the very Possibility of any spiritual Relation, or religious Communion between God and Man.

And indeed, *Moses* is as entirely free from any such *Design*, as the Apostles themselves.

For to say, that the Mosaic History, and Types of the Law have *designedly* hid, and secreted from the People of God, all Thought and Sense of the *natural Immortality* of the Soul, is as false, as bold, and extravagant, as to say the same Thing of the Gospel.

For in the New Testament, not a Word is to be found, that expressly affirms the Soul to be *naturally Immortal;* in this Respect the Law and the Gospel are equally silent; and yet neither of them *secrete*, or *hide* it from the People of God, but both of them do *equally* and *fully* prove, and with the same Kind of Proof, the absolute Necessity of believing it.

For as in the Gospel it is never expressly mentioned, or asserted, and yet is *fully proved*, because *unavoidably* supposed, and *necessarily* implied in and by the *open*, and *plain* Doctrines of the Gospel: so it is with the Books of *Moses*, they never mention, or *expressly* affirm the *natural Immortality* of the Soul, and yet give *one*, and the *same* full Proof of it, as the Gospel doth. Because the open and express Doctrines of the Mosaic, and every other Dispensation of God, from *Adam* to Christ, do openly teach Doctrines, which not by *Inference* and *Deduction*, but in the first and plain Nature of the Thing, *unavoidably* require, and necessarily imply, a real, natural Immortality, or never-ceasing Duration of the human Soul, and the common Belief of it in all Ages of the Church before the coming of Christ.

That the Gospel never *expressly* asserts any Thing about the *natural* Immortality of the Soul's Life, is enough shown in the above Establishment of my first Proposition. Where it is proved in the fullest Manner, that the *one Immortality* brought to Light by the Gospel, is nothing else in its whole Nature but that *immortal new Birth of Holiness*, brought forth and quickened again in the *natural Life* of the Soul, in and by, and through the all-powerful, life-giving Process of Christ in our fallen Nature. Which Immortality is nothing else in itself, but our *eternal Union in, and with the heavenly Life and Spirit of Christ.*

But the Gift of this Immortality in, and with Christ living in us, is a full Demonstration of the *natural* Immortality of the Soul, because it must be *necessarily* implied, and unavoidably

supposed in the Power that we have to receive it. For an ever-enduring Holiness, and heavenly Perfection of Life, can only be given to, or received by an ever-enduring Creature.

For that which can lose, or again receive an *immortal Union*, or Fellowship with Christ, must of all Necessity be immortal in its *own creaturely* Life, and have a *natural* Life of its own, entirely independent of, and distinct from that immortal Union with Christ, which it may, or may not receive.

Now according to the Tenor of the Gospel, this want of Union with Christ, is, and is called *eternal Death:* Therefore the Soul must have an *ever-enduring Nature* in itself, or it could not be capable of an eternal Death.

On the other Hand, the obtaining of this Union with Christ, is the *one Life* and Immortality brought to Light by the Gospel, therefore this Immortality also *unadvoidably* requires, and *necessarily* implies the perpetual Duration of the Soul's natural Life. For surely it may be affirmed, that nothing but an ever-enduring Life, or Creature, is capable of possessing and enjoying an eternal or everlasting Gift.

Therefore the Gospel, though never once expressly asserting, yet continually demonstrates the *natural* Immortality of the Soul.

And this is the whole Truth of the Matter, with regard to the Mosaic History and Types; they just *hide* it, in the same Manner as the Gospel hides it, that is, not at all; and they fully prove it, in the same Manner as the Gospel proves it, by Doctrines which *necessarily* require, and absolutely imply it, in the first Conception of them.

For the History of the Creation and the Fall of Man, contains an express Covenant of a Redemption, promised to *Adam* and all his fallen Posterity, in which *a Seed of the Woman* should do away the Evil, which the Serpent, or first Deceiver, had brought into the human Nature, that is, should restore the *first, lost, heavenly Life* of Paradise to all Mankind.

But this Covenant with God, and the immediate Benefit and Blessing of it, could neither be *wanted* nor *received*, but by *immortal* Creatures, that *believed* themselves to have an Immortality of Life, which had lost that Glory and Perfection which belonged to it at the first. Nor could such immortal Creatures have any Power of receiving, or entering into this Covenant any other way, than by an *absolute, implicit, unlimited* Faith in God. For it was a Covenant of an *assured Redemption*, or return of their *first Glory* of Life, without the *least Intimation* of the Time, or Age, *when*, or the Means, or Manner, *how*, it was to be brought to pass. Therefore such a Covenant, and such a Faith, in the

very first Conception of them, without the least Reasoning or Deduction, *absolutely* imply, and *necessarily* require a *full Belief* of a future State.

And how could Almighty God better keep up a full Sense and Belief of it, or more fix and radicate it in the Hearts and Consciences of Men, than by placing, and fixing all their *Faith*, *Hope*, *Life*, and *Comfort*, in a Redemption *certainly* to come upon all the World, and yet might or might not come, till half the World was dead?

Or how could Mankind possibly give into this Faith, had they had the least *Doubt* or *Suspicion* of the Certainty of a Life to come? For their Faith in such a promised and expected Redemption, could not in the smallest Degree, be either more or less, than their Faith in, and Dependence upon a future State.

Therefore God's teaching, and requiring this Faith of them, was in the highest Degree his teaching, and requiring them to believe the *natural*, *ever-enduring* Life of their Souls. Consequently, in the first Revelation of God to Man, Life and Immortality, as it means an ever-enduring State of the Soul, was as *fully*, and in the *same Degree* brought to Light, as in the Revelation of the Gospel. For the Proof of it is just the same in one, as in the other.

In the Gospel it is proved, because an Immortality of a *heavenly Life* is made known, purchased and given by Christ, which necessarily supposes, and implies an immortal *Nature* in Man, or He could not *receive*, or *partake* of it.

In the first Revelation, it is equally proved, because a *Redemption to come*, that was to be waited for, and obtained by an *implicit Faith*, without any Regard to, or *Knowledge* of the Time when it was to appear, whether before or after many and many Generations of Men were dead and gone, unavoidably requires, and necessarily implies a *full Belief* of a State belonging to Man, that is beyond Time, and the Death of the Body.

This Proof of the *natural Immortality* of the Soul, thus inseparable from the first Revelation of God, is so strong, that nothing need, or hardly can be added to it. For how could God more fully assert the Immortality of our Nature, than by requiring our Faith in *such a Redemption?* Or how could Man more strongly declare his *full Belief* of, and Dependence upon such Immortality, than by his Faith in a Redemption that had nothing to do with *Time*, or the *Life*, or *Death* of the Body in this present World?

Again, The Murder, or rather the Martyrdom of *Abel*, and the Translation of *Enoch* into Heaven, both recorded by *Moses* for the Instruction of the People in this very Point, are two un-

deniable Examples, or rather *first Fruits* of the Redemption promised to *Adam*, and all Mankind; two invincible Proofs, that this *first* Covenant was certainly a Covenant of *Life and Immortality* in a future State, confirmed to Mankind by *Facts* strong and convincing, like those of Christ's Resurrection from Death, and Ascension into Heaven.

For immediately after a Covenant of Redemption was made with all Mankind, the *First good* Man after it, in the very Beginning of the World, and the *Beginning* of his own Life, after his *first Act* of Divine Worship, and as soon as God had declared his *good Pleasure* in it, this first good Man was slaughtered like a Beast, and his Blood poured out upon the Earth.

Now can there possibly be a fuller Demonstration, that the Covenant of Redemption made by God with Man, was for a Life and Immortality in *another* or *future* State? Otherwise it must follow, that the first good Man in the World lost all the Benefit of God's Covenant, merely *because* he was *good*; that He lost all the Life that he had to lose, and all that was dear and precious both to Body and Soul, *merely* through the *Devotion* that he showed towards God, and the *Favour* which God showed towards him.

Therefore either *Abel's* Blood cries aloud the *absolute Certainty* of a future State, or *Abel* must be said to have been *undone*, *ruined*, and utterly *deprived* of all that was, or could be *any good* to him, purely because of a Friendship *discovered* between God and him.

This Fact therefore, recorded by the Spirit of God through *Moses*, tells, and assures all the Mosaic Generations in the strongest Manner, that *another* Life and *another* World belonged to *Abel* and to them, besides that which *Abel* lost by his Death. Does it not as directly, and openly declare this to them, as when Christ said, his 'Kingdom was not of this World?' Does it not say the same Thing to them, as when Christ said to his Disciples, 'fear not them that can only kill the Body'? The same Thing, as the Voice from Heaven, which cried, 'Blessed are the Dead 'that die in the Lord'?

Again, Another Proof of the same Force and Kind, is the Translation of *Enoch*. The Spirit of God saith by *Moses*, 'Enoch 'walked with God, and was not, for God took him.' Now, could any the most expressive Form of Words, have told the ancient World with more Certainty than this Fact does, that God's Covenant with Man, was for a Kingdom of Heaven?

Our blessed Lord, when speaking of his own Departure out of this World, saith to his Disciples, 'I go to prepare a Place for 'you, that where I am, there ye may be also.' And does not

Enoch's Translation into Heaven, directly and fully say as much, as if he had been sent again by God to say, 'God has taken me 'from this World into Heaven, to make it manifest to you, that 'where I am gone, there are ye to come also.'

Behold here the adorable Goodness of God to the first and succeeding Ages of the World! These two great Articles of Faith, which are now the Comfort and Support of the Christian World, namely, Victory over Death, and Ascension into Heaven, had the utmost and most convincing Proof given to them by God.

The old World, from the first Man, were all in a Covenant of Redemption.—Life and Immortality was in the fullest Manner, both by Doctrine and Example, made known to them, and nothing remained as a *Mystery* or *Wisdom hidden* in God, to be revealed in *the last Times*, but that *one only* Thing which could not be manifested, till by its own *actual Existence* it manifested itself, namely, the wonderful, efficacious, meritorious Process of Christ in our fallen Nature. By which Process alone it was, that all the Faith as well before as after Christ, had all its Efficacy to a full obtaining of that heavenly Life, which the human Nature had lost.

Thus stood the Faith of the Patriarchal World, which Faith in itself, or its true Root and Ground, was an incorruptible Seed, or Power of the WORD of God in their Souls, a Pledge of the heavenly Birth from above, a Tasting of the Powers of the World to come, *which having not seen, yet believing, they rejoiced with Joy unspeakable and full of Glory.*

For as every Son of fallen *Adam* hath the Seed of the *Serpent*, the *Tree* of *Death*, the Power of *Satan* and Darkness made alive in him, from all which he has his Faith, his Hope, and Love of this World, his ever-working Covetousness, Ambition, and Pride of Life; so every Son of *Adam*, from the first Covenant of Life restored in Paradise, is born into this World with the *Seed of the Woman*, the *Tree of Life*, and the Power of Christ, and Light from above in his Soul; whence alone, and from no other possible Thing else, he hath all his Faith, Hunger, Love and Desire of God and heavenly Goodness, that he ever can have.

Hence it is, that the Faith and Religion of the first World was in Substance, Truth, and Reality, the very Christian Faith and Christian Religion, one and the same Way, Means, and Power of Salvation; which Oneness consists unchangeably in this, that *Christ, the same Yesterday, to Day, and for ever*, was the same one Mediator between God and Man from the Beginning of the World, one and the same Power of Life and Salvation to murdered *Abel*, as to martyred *Stephen*.

This Faith from this Original, was their true Peace, and Re-

union with God through Jesus Christ, the very same Faith of which Christ saith, 'He that believeth in me shall never die.' The same Faith of which He again saith, 'If any Man thirst, let 'him come unto me and drink; he that believeth in me, out of 'his Belly shall flow Rivers of living Water.' The very same Faith of which He saith, 'He that drinketh the Water that I 'shall give him, shall never thirst. He that eateth my Flesh, and 'drinketh my Blood, dwelleth in me and I in him.'

That this was the Nature and Power of the catholic, living, saving Faith, common to all the patriarchal Ages, we are fully assured by the Spirit of God in the Epistles to the *Corinthians* and *Hebrews*, telling in express Words, 'That they did all eat 'the same spiritual Meat, did all drink the same spiritual Drink, 'for they drank of that spiritual Rock that followed them, and 'that Rock was Christ.'

Are we not here told expressly by the Spirit of God, that very *same Thing* of the patriarchal Generations, which the Christ of God said to those that believed in Him, that by eating his Flesh, and drinking his Blood, they have eternal Life.

In the eleventh Chapter of the Epistle to the *Hebrews*, the same Spirit of God, speaking of the patriarchal Ages, saith, 'All 'these died in Faith, not having received the Promises, but having 'seen them afar off, and were persuaded of them, and embraced 'them, and confessed they were Strangers and Pilgrims on Earth, '—who desired a better Country, that is, an Heavenly.'

Dr. *Warburton* is so out of Humour with this whole Chapter, thus full of patriarchal Light and Glory, that he gives it the heathenish Name of the *Palladium of the Cause*, which he had undertaken to demolish. And he accordingly attacks it with a Number of critical Inventions, that may as truly be called heathenish; for they are in direct Opposition to all Christian Theology.

For he thus begins; He will have it, that the Faith set forth in this whole Chapter, is concerning a *Faith in the Abstract*, and not a *specific Faith* in the Messiah. An Invention, as little grounded in the Gospel, as Goodness *in the Abstract*, in opposition to *specific* Goodness. Goodness in the *Abstract*, if it hath any meaning, is all Goodness, and therefore must have every Species of Goodness in it; so Faith in the *Abstract*, if it hath any meaning, is all Faith, and therefore must have every Species of Faith in it. Now if the Doctor will have the Apostle speak of a Faith in the Abstract, which yet wants the specific Faith in the Messiah, his Faith in the Abstract, is but like that Goodness in the Abstract, which keepeth the whole Law, and yet offendeth in one Point.

His first Reason, why this whole Chapter is concerning a Faith in the *Abstract*, and not a Faith in the Messiah, is taken from that Definition of Faith there given, namely, 'The Substance of 'Things hoped for, the Evidence of Things not seen.'

And yet this very Definition, if it had been ever so much intended, to give the most precise and distinct Idea of the Nature of Faith in the Messiah, could not have been better expressed, for there is every Thing in it, that can fully and truly set forth that very Faith above all Mistake. For if Faith in a Messiah to come, must be a Faith in Things hoped for, and a Reliance and Dependence upon the Certainty of Things not seen, if this, and nothing but this, can be a true Faith in a Messiah to come, how could it possibly be more precisely described, or more directly pointed at, than by making it to be 'the Substance of Things hoped for, the Evidence of Things not 'seen'?

For in this Definition, not only the true *Object*, but the true *Efficacy* of Faith in the Messiah is fully set forth, in that it is made to be such a real, vital Foretaste, and Participation of Things hoped for, and not seen, as is justly called, the very *Substance* and *Evidence* of them.

Again, the Doctor appeals to the following Words, as another Proof, that the Faith described in this Chapter, is not a Faith in the Messiah, *viz.*, 'He that cometh to God, must believe that He 'is, and that He is a Rewarder of all those that diligently seek 'Him.' Which Words contain neither more nor less, than if it had been said, 'He that cometh to God, must believe that He is 'a Fulfiller of his Promises to all those that truly believe in Him, 'and them': For God cannot be considered as a *Rewarder* of Mankind, in any other Sense, than as He is a *Fulfiller* of his Promises made to Mankind in the Covenant of a Messiah. For God could not give, nor Man receive any Rewards or Blessings, but in and through the one Mediator Christ Jesus.—Without Him no possible Intercourse, or Reconciliation between God and fallen Man. Therefore to trust, or believe in God, as a Rewarder, and Blesser, is the very Truth, and Reality of a right Faith in the Messiah.

The Doctor has another Proof, which He says, puts the Matter *out of all Doubt*, which is this. In this Chapter it is said, by Faith *Rahab* the Harlot escaped, by Faith the *Israelites* passed through the Red Sea, by Faith the Walls of *Jericho* fell down. *But was any of this*, saith the Doctor, *a Faith in Jesus the Messiah?*

Now not to rob this Argumentation of any of its Strength, it must be allowed to proceed thus.

Joshua's Faith could not be in the Messiah, or the Promises of God made to his Forefathers. But why so? Because by his Faith the *Walls* of *Jericho* fell down.

Just as theologically argued, as if it had been said, *Abel's* Faith could not possibly be a Faith in the Seed of the Woman, promised to his Parents; because by his Faith 'he offered unto God a more 'acceptable Sacrifice than Cain.'

Enoch's Faith could not be in a Messiah to come, because by his Faith he was immediately taken up to God.

Abraham's Faith could not be in the Messiah, because by his Faith, 'He sojourned in a strange Country, chose to dwell in 'Tents, and looked for a City that hath Foundations, whose 'Builder and Maker is God.' His Faith could not be in a Messiah to come, in a Redeemer given to all Mankind, because by his 'Faith he offered up Isaac, his only begotten Son.'

Having set the Doctor's Argument in its best Light, no more need be said about the Worth of it.

At last comes his invincible Argument, which if it were as strong, as he gives out, all that went before might have been spared.

'To evince it impossible,' says the Doctor, 'that Faith in the 'Messiah, should be meant by the Faith in this eleventh Chapter, 'the Apostle expressly saith, that all those, to whom he assigns 'this Faith, had *not received the Promises*, therefore they could 'not have Faith in that, which was never proposed to their Faith. 'For how should they believe on him of whom they had not 'heard?'

Now if this Argument has any good Logic, or true Theology in it, it must necessarily follow, that no one, whether Patriarch or Prophet, before, or after the Law, ever had, or could have *Faith* in the Messiah, for all who died before the Birth of Christ, must have died *without receiving the Promises*, which only could, and were then *first* received, when good old *Simeon* could sing, 'Lord, now lettest thou thy Servant depart in Peace, for mine 'Eyes have seen thy Salvation.' Till this Time, there was no *Receiving* of the Promises.

St. *Paul*, speaking to the *Jews*, saith, 'Behold, we declare 'unto you glad Tidings, how that the Promise, which was made 'unto the Fathers, God hath fulfilled the same to us their 'Children.'

Here, by the Spirit of God himself, is made known to us, the true Difference between receiving, and not receiving the Promises. The Fathers, to whom the Promises were *only made*, and who could *only see them afar off*, are those who died without receiving the Promises, that is, without receiving the Things promised.

And their Children who lived to see the Promises *fulfilled*, are they that can be only said to have received the Promises, that is, the Things promised.

Further, the Spirit of God saith, 'All these died in the Faith, 'not having received the Promises.'

But *why*, or *how* could they die in this Faith? It was for this *only Reason*, because they had *not received* the Promises, that is, the Things promised. For if they had, they could not have died in Faith, but in the Enjoyment of the Things promised.

The Doctor therefore has unluckily pitched upon That, as an Argument against the *Possibility* of their Faith in the Messiah, which is in itself the only true Reason, why they could possibly *die in the Faith of Him*. For the holy Spirit saith, they all died *in the Faith;* and then the Reason is added, why they did, and and could, *namely*, because *not having received the Promises*, therefore their not having received the Promises, is the Reason why they could die in the Faith of them. And their Faith had this Foundation, because they had seen the Things promised, as *afar off*, that is, long after their own Deaths, and therefore to be *fulfilled*, or made good in a future Life. Consequently, their Faith was in a Redemption to come in a Life after this; which surely may be affirmed to be a true and right Faith in the promised Messiah, or in *all That*, which had been promised, or could be expected from the first joyful Notice, and absolutely infallible Assurance which God gave of Him, 'in a Seed of the Woman to 'bruise the Head of the Serpent.' Which in Gospel Language is called, 'destroying the Works of the Devil,' and bringing all that to Life and Immortality again, which died in *Adam's* Transgression.

It is added of these holy Men dying in the Faith of Promises *seen afar off*, that they 'were persuaded of them, and embraced 'them, and confessed they were Strangers and Pilgrims on the 'Earth; and they that say such Things, plainly declare, that they 'seek a better Country, that is, an Heavenly.'

What an Extravagance is it therefore in the learned Doctor, to say in the Words of the Apostle, 'How should they believe in 'Him of whom they have not heard'; as in the least Degree applicable to those departed Saints of the old World? For their Faith was in Promises *made* to them, but not *fulfilled* before their Deaths, which they beholding as afar off, died in the fullest Faith and Expectation of a blessed Life and heavenly Country in Virtue of them. Therefore they believed in *That*, of which they had *heard*, they knew what it was that they believed, *namely*, a Redemption from all the Evil of their fallen State, or Pilgrimage on Earth, to a Life in Heaven; which surely may be allowed not

only to be a Faith in Him, who was to redeem them, but such a Faith, as had all the Properties, and every Perfection, that the truest Faith in the Messiah to come, could possibly have. For as a Messiah to come, could only be acknowledged by an implicit Faith in *That*, which was to be done by Him; which was the Redemption of Mankind, or a Restoration of their first, lost State of Life, so their Faith, however good and true, could only be a Fulness of Faith in the *Thing itself*, without knowing *what*, or what *manner* of Person, their Redeeming Messiah was to be. Which could only then be *first* known, when this promised Redeemer should manifest Himself, as was done in the Wonderful Birth, and whole Process of Christ in all its Parts.

Our blessed Lord said to the *Jews*, 'Your Father Abraham 'rejoiced to see my Day, and he saw it, and was glad.' Surely then *Abraham* had Faith in the Messiah, and yet he is numbered by the Apostle amongst those, who died not having received the Promises, that is, not having seen them *fulfilled*.

But now, though *Abraham's* rejoicing at the Sight of that Day, was a sufficient Proof, that his Faith was in the Messiah, yet the *implicit* Faith of the more ancient, patriarchal World in *That*, which they had not seen, as *Abraham* had, was as *right*, as *full*, and *blessed* a Faith in the Messiah, as *Abraham's* was. This point is absolutely determined, in the following Words of Christ. 'Thomas, because thou hast seen me, thou hast believed; blessed 'are they, which have not seen, and yet have believed.'

This, and this alone, is the only real Difference between the Religion of the Faithful before, and after Christ. *Before Christ*, the Living Faith, and Substantial Hope, was in a Messiah to come in some wonderful, but unknown way of Power and Victory, over every Misery into which Man was fallen. By this Faith, they stood under the blessed Power of the *Seed of the Woman*, and from Generation to Generation were kept in the one true Covenant of Grace, of Life, of Love and Union with God, through that very Cross of Christ, which is now the Faith and Glory of Christians.

After Christ, the same Living Faith, and Substantial Hope, rejoiced in a Messiah made known by a miraculous, and Divine Birth, in the fallen human Nature, leading it through a necessary Process of an efficacious Purification, redeeming and raising it out of every Evil of Life, of Death, of Sin and Hell, till it was placed, as God and Man in one Person, at the right Hand of God in Heaven.

Now when in Process of Time, the one true Covenant of Life between God and all Mankind, had lost much of its Effect, and the People of God had greatly fallen away from the Faith and

Piety of the first Patriarchs, and perhaps not more remarkably than the Christian World is fallen from the Truth and Faith of the first apostolic Ages) it pleased God by his Servant *Moses*, to introduce the Descendants of the Patriarchs into a new and further *Covenant of Care, and Protection over them.*

Which Covenant was not a *succeeding true Part of*, or a *new progressive State* of that first one true Religion, that alone unites God and fallen Man, but was in its whole Nature, merely a Covenant of *outward Care and Protection ;* not given for its own Sake, or because of any intrinsic Goodness in its Washings and Purifications, but an Indulgence granted to the *Hardness of their Hearts*, as a *temporal Means* of keeping a fallen People from falling further under the Blindness and Vanity of their earthly Minds.

The first Covenant was so perfect that nothing could be added to it, but the Manifestation of that which was promised in it, because it contained *all the Power of Life*, that could work out Salvation, from the first to the last Man. It was a *Promise* of Life and Redemption to all Mankind, to be *fulfilled* in and by the *Seed* of the *Woman*. Now the *Promise*, and the *Fulfilling* of it, are not (as in human Matters) two *distant, separate* Things, that begin at different Times, nor can the one ever be without the other. They both began together, and must exist together. The End, that is, the *Fulfilling*, grows out of the Beginning, goes along with it, and has all its Efficacy from it ; and the Beginning, that is, the *Promise*, is only so much of the *End.*

As these two cannot be separated, so nothing can come between them, as dividing the one from the other. The Promise and the Fulfilling are but one *Thing*, one *Operation*, one *Gift* of God, the one only Redemption, Reconciliation, Satisfaction, and Atonement, that ever did, or ever can help fallen Man to Peace, Blessing and Union again with God. Nothing else can do it. Every Thing besides the living Power, and Working of this first promised, or rather first given Seed of the Woman, is destitute of Life.

It is therefore a great Truth, that all that is said in the Gospel of the *Power* of Christ, and the *availing Efficacy* of his whole Process, from his Divine Birth to his Ascension into Heaven, is in *Truth* and *Reality* so much said of the *Why*, and the *How*, the Seed of the Woman has *worked* from the Beginning, and been the *one Power* of Salvation through every Age of the World.

For though the Visibility and outward Manifestation of Christ's Process, was and only could be first and *fully* known at his Ascension into Heaven, yet its inward spiritual Power, in all its Parts, began with the first Covenant of Life, made with *Adam*

and *Eve.* And though all was then as a hidden Life, under the Name of a *Seed of the Woman*, yet it had its Divine *Power and Working* within, and brought Men to God by *that Spirit* of Christ, which manifested itself through all his Process.

For as the holy Jesus is but One, the very *same Yesterday, to Day, and for ever*, so his Mediatorial, Redeeming Spirit in fallen Man, is but one, namely, the Spirit of his Process, which is one and the same, always working in one and the same Manner, where it is submitted to, as well before, as after his Incarnation; that is, whether it be called the *Seed* of the Woman, or *Jesus Christ* born of the Virgin *Mary*. For the one is only the first, the other, the last Name of one and the same Redeeming Son of God. In the first Name, it was the Power of Jesus, *living* in Man, in the last Name it was Jesus Himself become Man.

Not the smallest Spark of Goodness ever sprung up in fallen Man, no kind of Faith, Hope, or Trust in God, no Patience in Adversity, no Self-denial, no Love of God, or Desire of doing his Will, no Truth of Humility, Meekness, and Compassion, ever did, or could work in the Heart and Spirit of any Son of *Adam*, but solely for this Reason, because all *these Tempers* were the Spirit of Christ's Process, *which Spirit* was inspoken, or ingrafted into fallen Man, *as soon* as God looked with Pity, Compassion, Love and Relief towards *Adam* and *Eve*.

For this *Looking* of God with Compassion, Love and Relief at Man, was in Truth the *very Beginning* of the Incarnation of the Son of God; for it was not something *without* or *separate* from Man, (because God is not without or separate) but it was Divine Compassion, Love and Relief, *inwardly working* in the inmost Ground of the Life of Man; which blessed Power of the *redeeming Love* of God in the Soul, was at first called the *Seed of the Woman*, till by all kind of Evidence it was known, and found to be the Eternal Son of God born of a Virgin.

Now that which Christ did, suffered, and obtained in and through his Process in our Flesh, calling all to turn to God, to deny themselves, to be of his Spirit, to enter into the strictest Union with Him, giving heavenly Birth, and Life, and all Divine Graces to Men, and yet only and solely *according to their Faith in Him;* That very same, the *Seed* of the Woman did, and from the Beginning was always doing in the same Way of Life, and Blessing, and heavenly Graces, yet only and solely *according to their Faith in it.*

The Loss of *this Faith* in the first Ages of Mankind, gave Birth to that which is called the *heathen*, or *rational* World, for they both began together, and are the same Thing, and brought forth a Race of People, full of Blindness, Wickedness, and

Idolatry. For *so far* as they departed from *Faith*, so far they *fell from* God, under the Dominion and Government of their *Reason*, *Passions*, and *Appetites*. And thence began the Kingdom of this World, and the *Wisdom* of this World, which had and ever must have full Power over every Man, as soon as he ceases to *live by Faith*.

For to live by Faith, always was, and always will be, living in the Kingdom of God; and to live by Reason, always was, and always will be, living as a Heathen, under the Power of the Kingdom of this World.

Reasoning instead of Faith, brought about the first Fall, and dreadful Change in the human Nature, no less than a real Death to God, and the Kingdom of Heaven. And nothing but *Faith* instead of Reasoning, can give any one fallen Man Power to become again a Son of God. Now to the End of the World, this will be the *unalterable* Difference between *Faith* in God, and *Reasoning* about the Things of God; they can never change their Place, Nature, or Effects; That which they were, and did to the first Man, that they will be, and do to the last.

Faith in God, is nothing else but a *full adhering* to God; and therefore it is one with God, and God with it, and all that is holy, Divine and good, may well be found in it.

Reasoning, is nothing else, but a *full adhering* to ourselves; and therefore, all that is *selfish*, *perverse*, *corrupt*, and *serpentine* in fallen Man, must be kept up, and nourished by it.

It matters not in what *Age*, or under what *Dispensation* of God we live; the *Necessity*, the *Nature*, and *Power* of Faith, is always the same; that *simple*, *illiterate*, *unreasoning* Faith, that helped *Abraham* to Righteousness, Life, and Union with God, is the *one Faith* that alone can be Justification, Life and Salvation to Christians; or, which is the same Thing, can *alone be Christ in us*, *the Hope of Glory*. For Faith is nothing else, but so much of the Nature, and Spirit of Christ, *born and living* in us. 'I 'came,' says Christ, 'not to do my own Will, but the Will of 'Him that sent me. My Meat and Drink is to do the Will of 'Him that sent me.' This is the *whole Nature*, and Perfection of Faith. And as no one but Christ had Power to say this of Himself, so no one can have, or live in this Faith, but because the Divine Nature of Christ is truly born, and formed in him, and is become the Life of his Life, and the Spirit of his Spirit.

Again, It matters not, how much the *Revelations* and Precepts of God are *increased*, since the first *single* Command given to *Adam*; for no more is offered to our *reasoning* Faculty by the whole *Bible*, than by that single Precept. And the Benefit of the whole Bible is lost to us, as soon as we reason about the

Nature and Necessity of its Commands, just as the Benefit of that first Precept was lost in the same Way.

'Hath God indeed said, ye shall not eat of every Tree in the 'Garden.' This was the first Essay, or beginning of *Reasoning* with God. What it was, and did then, that it will always be, and do. Its Nature, and Fruits will never be better, or any other, to the End of the World. And though in these last Ages, it hath passed through all Schools of Quibbling, and is arrived at its utmost height of Art, Subtlety and *Precision of Argument*, yet as to Divine Matters, it stands just where it stood, when it first learnt that Logic from the *Serpent*, which improved the Understanding of *Eve*. And at this Day, it can see no deeper into the Things of God, can be no Wiser, give no better Judgment about them, than that Conclusion it at first made, that *Death* could not be in the Tree, which was 'so good for Food, so 'pleasant to behold, and to be desired for Knowledge.'

In short, these two, Faith and Reasoning, have, and always will divide all Mankind, from the Beginning to the End of the World, into two Sorts of Men fully distinct from each other.

The *Faithful*, through every Age, are of the Seed of the Woman, the Children of God, and sure Heirs of his Redemption through Jesus Christ.

The *Reasoners*, are of the Seed of the Serpent, they are the Heathens through every Age, and real Heirs of that Confusion, which happened to the first Builders of the Tower of *Babel*.

To live by Faith, is to be truly and fully in Covenant with God ; to live by Reasoning, is to be merely and solely in Compact with ourselves, with our own Vanity, and Blindness.

To live by *Faith*, is to live with God in the Spirit and Power of Prayer, in Self-denial, in Contempt of the World, in Divine Love, in heavenly Foretastes of the World to come, in Humility, in Patience, Long-suffering, Obedience, Resignation, absolute Trust and Dependence upon God, with all that is temporal and earthly under their Feet.

To live by *Reasoning*, is to be a Prey of the old Serpent, eating Dust with him, groveling in the Mire of all earthly Passions, devoured with Pride, embittered with Envy, Tools and Dupes to ourselves, tossed up with false Hopes, cast down with vain Fears, Slaves to all the good and evil Things of this World, to Day elated with learned Praise, to Morrow dejected at the unlucky Loss of it ; yet jogging on Year after Year, defining Words and Ideas, dissecting Doctrines and Opinions, setting all Arguments and all Objections upon their best Legs, sifting and refining all Notions, Conjectures, and Criticisms, till Death puts the same full End to *all the Wonders* of the ideal Fabric, that the cleansing

Broom does to the Wonders of the Spider's Web, so artfully spun at the Expense of its own Vitals.

This is the unalterable Difference between a Life of *Faith*, and a Life of *Reasoning* in the Things of God; the former is from God, works with God, and therefore it saveth, it maketh whole, and all Things are possible to it; the latter is from the Serpent, works with the Serpent, and therefore vain Opinions, false Judgments, Errors and Delusions are inseparable from it, and can only belong to it.

Every Scholar, every Disputer of this World, nay, every Man, has been where *Eve* was, and has done what she did, when she sought for *Wisdom* that did *not come* from God. All Libraries of the World are a full Proof of the remaining Power of the first sinful Thirst after it: they are full of a Knowledge that comes not from God, and therefore proceeds from that first Fountain of Subtlety that opened her Eyes. For as there cannot possibly be any Goodness in Man, but so far as the Divine Goodness is living and working good in Him, so there cannot be any Divine Truth, or Knowledge in Man, but so far as God's Truth and Knowledge is opened, living and working in him, because God alone is all Truth, and the Knowledge of it.

But to return from this short Digression, to my main Subject, namely, the *Unity*, or the *Sameness* of the Patriarchal and Christian Religion; of which *Adam* was as truly a Member as St. *Paul*.

For the Spirit of Christ, or which is the same Thing, the Spirit and Power of his Process, did not begin to be, but only came into outward Manifestation in the Gospel Age, but was, and had been invisibly the *one only possible* Source of Goodness in Man, as well before, as after his Incarnation.

It made all the Saints and Martyrs of the Old Testament, as truly and solely as of the New; and all the Miracles of that Time, of what kind soever, were as truly in the one Name, and by the sole Power of his victorious Spirit dwelling in them, as when *Peter* said to the lame Man, 'In the Name of Jesus Christ, 'rise up and Walk.'

Abel had not lived a Saint, and died a Martyr, but because the Spirit of Christ, as dying a Sacrifice for Sin, was living and working in him. No *Enoch* could have been taken up to God, no *Elisha* have ever ascended into Heaven, but because Ascension into Heaven, was a Part of Christ's victorious Process in the human Nature.

Abraham could not have been willing to Sacrifice his Son, nor content to be only a Pilgrim and Sojourner upon Earth, but because Christ was as truly living in Him, as He was in St. *Paul*, when he 'counted all Things but Dung, that he might win Christ, 'and be found in Him.'

The Spirit of God has expressly told us, 'that Moses esteemed 'the Afflictions of Christ greater Riches, than the Treasures of 'Egypt': was not therefore *Moses* as true a Christian, as truly under the blessed Power of the Cross of Christ, and as fully confident in it, as St. *Paul*, crying out, 'God forbid that I should 'glory, save in the Cross of our Lord Jesus Christ, by which the 'World is crucified unto me, and I unto the World.'

Nor was there ever any Man in the World, either before, or after Christ's Manifestation in the Flesh, that ever had the least Faith, Hope, or Desire of God, or any possible Access, or Communion with Him, but so far as the Spirit of Christ's Process, was *begotten*, *living*, and *working* in him.

For as Christ was the only possible Redeemer of the fallen human Nature, because He was that which He was, did that which He did, suffered, died, rose from Death, and ascended into Heaven, with *that* fallen, but by him redeemed Humanity, which He had taken upon him, so no one Man, or Member of the fallen human Nature, from first to last, can have any Righteousness, or Sanctification brought forth in it, but because the Spirit of Christ lives, and works in it, as it did in that fallen human Nature, which He took from the Virgin *Mary*.

And thus it is, that the *availing Efficacy* of Christ's Mediation, Reconciliation, *&c.*, reached backward to the first Man in the World, not by an *arbitrary Imputation* of it, or because God would account it as there, though it were not there, but the true Reason is, because the Spirit of Christ's Process, which alone reconciles God to Man, *began to work* from the Beginning, was as *really* and *vitally operative* in the first Man, and his Descendants, as it was in that human Soul and Body, which Christ took from the Virgin *Mary*. For as nothing but the Spirit of Christ's Process, could have overcome, or redeemed that fallen Soul and Body, which Christ took upon him, so nothing can possibly overcome and redeem the fallen Body and Soul of any Son of *Adam*, but that same overcoming and redeeming Spirit, really living and operating in it, in the same Manner as it did in the Humanity of Christ. Goodness cannot come into Man, or belong to him two different Ways, or from two different Causes; That alone from which he had his original Goodness at his *Creation*, from that alone can he have Goodness in his *Regeneration*. Nor can fallen Man be made really good by the Imputation of an *absent Goodness*, any more than a blind Man can see, by having Sight only *imputed* to him. And a Spirit and Power of Christ, not *possessed*, but only *imputed* to the Soul, in which it is not, is but like a Christ only imputed to, but not really born of the Virgin *Mary*. And indeed, to suppose Christ to be, *where* his Spirit is *not living*,

that his Salvation was in *Paul*, because Christ lived in Him, and his Salvation was in *Abel* and *Enoch*, though his Spirit was absent from them, has as much Sense and Divinity in it, as if it were said, Christians *live, and move, and have* their Being in God; but the former Ages did not live, and move, and have their Being in God, but it was only imputed to them.

So plain is it, that nothing but the one Spirit of Christ, living and working in Man, from the Beginning to the End of the World, can possibly be the Source, or Cause of any Goodness, Holiness, or Redemption of Man.

The Scriptures abound with Proof of this. What can be more decisive than the following Words? 'If any Man hath not the 'Spirit of Christ, he is none of his.—If Christ be not in you, ye 'are Reprobates.' Must not this be equally true of every Man in the World, as true of all Men in the Patriarchal as in the Gospel Ages? *If any Man*, says the Apostles, therefore no Regard had to Time or Place, but where there is *any Man*, there this Truth is affirmed of him by the Apostle, that unless he hath the Spirit of Christ he is none of his, but is a Reprobate. But if none can be Christ's, but because they have his Spirit living in them, and none can be God's, but because they are Christ's, it necessarily follows, that if Christ was not the Spirit and Power of *that* first, universal Covenant made by God with fallen *Adam*, if He was not only and solely that which was meant by the *Seed of the Woman*, if his Spirit and Power was not then from that Time the real Bruiser of the Serpent's Head, or the Power of *Satan* in the Nature of every Man, it necessarily follows, both that *Adam*, and all his Posterity, for much more than three thousand Years, lived and died mere Reprobates, and that by an unavoidable Necessity, because they had not the Spirit of Christ living in them.

Again, 'As many as are led by the Spirit of God, they are 'the Children of God'; therefore if the first Ages of the World were not led by the Spirit of God, they were all cut off from being Children of God. And to say, that though they were without the Spirit of Christ, yet his Merits might be *imputed* to them, is no better than saying the same Thing of fallen Angels. For Man, without Christ *living* in Him, is as far from him, as the fallen Angel can possibly be. For the fallen Angel hath no Darkness, and Depravity of Nature, nor any other Contrariety to God, or Separation from Him, but only for this one Reason, because nothing of the Spirit and Power of Christ *liveth* and worketh in him.

Further, of Christ it is said, 'Neither is there Salvation in any 'other. For there is none other Name under Heaven given 'amongst Men, whereby we may be saved.'

What a Folly to think, that all the World is not included in this? *None other Name under Heaven*, is surely extensive enough to take in every Part of the Earth, and every Time of Man. And what is here said, is evidently grounded in the Nature of the Thing, for Salvation must be one and the same Thing, effected by one and the same Power through all Ages, because the Fall of Man, or *that* which he wants to be saved from, is one and the same Thing in all Men; therefore one and the same Saviour is equally and absolutely necessary to all Men, in every Age of the World. Salvation is nothing less in itself, than our being created again unto Righteousness, by such a Power of God united with our Nature, as can quicken and renew that first heavenly Life, to which *Adam* died. How then can such a Salvation have any Difference either in itself, or the Saviour that effects it? How can it be one Thing at one Time, and another at another; in one Age no Possibility of having it, but because Christ's redeeming Spirit is *really living*, and *operating* in Men, in another Age effected by something else instead of it?

Such Absurdities as these, are unavoidable, unless we hold, that *Adam*, *Abel*, *Seth*, *&c.*, were saved by the same Spirit of Christ, *living*, and *working* Faith, Hope, Goodness, and every Virtue in them, as truly and solely, as he is Wisdom and Righteousness, and Sanctification in those who believe in Him after his Birth in our Flesh.—The Bruising the Head of the Serpent, could only and solely belong to Him, who could destroy the Works of the Devil. Therefore the Seed of the Woman was as truly *Immanuel* with *Adam*, as the Son of the Virgin was *God with us;* and so named, because He was that God, who from the Covenant made with *Adam*, had *always been with Men.*

To this the holy Spirit beareth full Witness, saying, 'Jesus 'Christ, the same Yesterday, to Day, and for ever.' Therefore, if to Day, He alone is, and can be the *one Power* of a Divine Life in Man, that *same* He certainly was from the Beginning, and will be to the End. A Truth asserted by Himself in the strongest Form of Words, saying, 'I am Alpha and Omega, the 'Beginning and the End, the first and the last.' Therefore He is the Beginning of every Thing that ever was Good in any Man, and the End and Finisher of every Good, that can ever grow up in him. How else could it be an eternal Truth, what Christ says of Himself, *that without Him we can do nothing*, that unless *He be in us*, *and we in Him*, we are but as *dead Branches* broken off from the Vine. For if the former Ages could do *something* that was good without Him, if they could be living Branches, though he *lived not* in them, what Force is there left in our Saviour's Words?

And now, my Lord, I think I have sufficiently proved not only my two Propositions, but also that the first Covenant with *Adam*, in and by the Seed of the Woman, was the *Truth* and *Reality* of the one Christian Means, Method and Power of Salvation, so wonderfully manifested by the whole Process of Christ revealed in the Gospel. Therefore it is a theological Truth of the utmost Certainty, and greatest Comfort, that from the Beginning of the World to the End of it, there never was, nor ever will be any more, or any other, but one and the same true Religion of the Gospel, which began with *Adam* and *Eve* through Jesus Christ, the one Mediator and Reconciler of God to Man, who was as certainly the Life, Strength and Salvation of all the Faithful in the old World, as he was in after Times, when the Son of the Virgin *Mary, The Way, the Truth, and the Life,* to all that had Faith in him.

And indeed a Plurality of Religions, or Means of Salvation, is as gross an Imagination, as a Plurality of Gods, and can subsist upon no other Foundation.

A better Religion necessarily supposes a better God, and a Change in Religion a Change in that God, that makes it.—A partial God, not giving the only right Religion to all Men, but withholding the *one true Power* of Salvation, till the last Ages of the World, is as atheistical as *Epicurus* his God.

In sundry Times, and in divers Manners, it may please the Wisdom and Goodness of God, to vary that which is only an *outward Help*, or *Direction* to the Truth of Religion; but the inward Spirit and Truth of that, which only is, and can be Salvation, is as unvariable, as God Himself.

The Law therefore of *Moses*, as consisting of *carnal Ordinances, &c.*, not only *makes nothing Perfect*, but it brings nothing *new* into the *one Covenant* of Life and Redemption, but was only a temporary, provisional Help, *added because of Transgressions, till the promised Seed should come;* that is, till the whole process of Christ, signified by the promised Seed, should openly, and in its last and highest Degree of Evidence manifest itself in all its Parts.

This Law then no more belonged to the *true Religion* of the Old Testament, than of the New, neither did it ever stand *between* these two Dispensations, as in *their stead*, or as separating, and suspending their Union *for a Time.* No: It was purely, and merely on the *outside* of both, had only a temporary, external Relation of Service to the true Religion, either before or after Christ, but was no more a *Part*, or *instead* of them *for a Time*, than the *Hand* that stands by the Road, directing the ignorant Traveller, is itself a Part of the Road, or can be instead of it to him.

Now though the Reason of Man, ought not to pretend to fathom all the Depths of Divine Wisdom and Goodness, in the whole Form and Manner of this *additional Covenant of outward Care and Protection*, yet two most gracious and excellent Ends of it, are very apparent.

First, to bring this corrupted People of *Israel* into a new State of such Observances, religiously to be kept, as might best preserve them from the gross Superstitions and Idolatries, to which they were too much inclined. And this, by a *Ritual* of such Condescensions to their carnal Minds, as might nevertheless be a School of Restraints and Discipline, full of such Purifications, Types, and Figures, as give much spiritual Light and Instruction, both backwards and forwards. *Backwards*, as truly significative of their fallen State, plain, daily Memorials of their lost Purity and Perfection: *Forwards*, as truly foretelling, and variously pointing at that *promised* Victory over the Serpent, Death, and the Curse of this World, which had been the constant Faith and Hope of all their pious Forefathers from *Adam* to that Day.

Secondly, That by a *Theocracy* added to this Ritual, which showed itself in a Covenant of continual *Care and Protection* in all Temporal Things, openly blessing their Obedience, and punishing their Rebellion, and working all kinds of Miracles in the Overthrow of their Enemies, not only they themselves, but all the Rest of the World, might be forced to see and know, that there was no God, that had all Power in Heaven and on Earth, but the one God of *Israel*.

As to the *Israelites* themselves, this Temporal Covenant of *Care* by outward Rites, and extraordinary outward Protection, was a great Instance of God's Goodness towards them. For they were thus called out of Idolatry, separated from the Rest of the World, forbid to have any Communication with them, built into an holy Church of God, put under a most amazing Theocracy, full of every Proof that God was with them; indulged for a Time with a Ritual of carnal Institutions, because of the Hardness of their Hearts, which Ritual was full of every Instruction by Doctrines, Types, Figures and Miracles, all showing in the strongest Manner, that they were to be Heirs of the heavenly Promises made to their Forefathers.

And as to the rest of the World, no particular Message, or Messenger, though new risen from the Dead, and sent by God amongst them, could preach or proclaim to them in so powerful a Manner, the Vanity of their Idols, the Knowledge of the one true God of all the World, as this remarkable Body of People set up in the midst of the World, impossible to be unknown, did. So that the Law and its Theocracy, though nothing else in its

whole Nature, but a temporal Covenant of *outward Care and Protection*, was not only most divinely contrived to preserve the Faith of the first Holy Patriarchs, and guide them to the Time and Manner of receiving the Promises made to their Fathers, but it was all Mercy and Goodness to the rest of the World, being no less than one continual, daily, miraculous Call to them, to receive Blessing and Protection, Life and Salvation in the Knowledge and Worship of the one true God of Heaven and Earth.

Now when the Children of the Patriarchs, were to be entered into this new Covenant of *outward Care and Protection*, the utmost Care was taken by the Spirit of God, that to Eyes that could see, and Ears that could hear, enough should be shown and said, to prevent all *carnal Atheism* to temporal and outward Things, and bring forth a spiritual *Israel*, full of that Faith and Piety, in which their holy Ancestors, as Pilgrims on Earth, had lived and died devoted to God, in hope of everlasting Redemption from the Fall of *Adam*.

To this End, *Moses*, though bringing them, as their State required, under a Ritual of carnal Ordinances, bodily Washings and Purifications, yet that they might use them only as outward Confessions and Memorials of an inward spiritual Pollution, and as sure Types and Figures of their being to be cleansed, and delivered from it; he is led by the Inspiration of God, not only to insert in the Books of the Law, the most sublime Doctrines and heavenly Precepts of Patriarchal and Christian Holiness, but to lay before them, for their daily Instruction, a History of the most deep, and affecting Truths: Truths that had every Thing in them fitted to awaken, and keep up that Divine, strong Faith and Hope of an eternal Redemption, under the Power of which, the most holy Patriarchs had overlooked every Thing in Time for the Sake of Eternity.

I mean, the most wonderful and affecting History of the Creation and Curse of this World, of the high Origin of Man, and his dreadful Fall from it, his Redemption, and Covenant of Life restored in a Seed of the Woman, the Lives and Deaths of the most holy Patriarchs, their Patience under all Sufferings, their Contempt of worldly Pleasures and Advantages; their heavenly Visions, Revelations and Speeches from the invisible, incomprehensible God, keeping them thereby in an holy Union and Intercourse with the *invisible World*, full of Faith and Hope of the good Things of Eternity.

To mention one or two of those great Doctrines of *Moses*, which set forth the original Perfection, and heavenly Nature of Man, as created by God.

God said, 'Let us make Man in our own Image and Likeness.' Is not this as high, and Christian a Doctrine of *Immortality*, does it not give the same Instruction, raise the same Hope, and call for all the same Sentiments and Elevations of the Heart to God, as when St. *John* saith, 'Beloved, it does not yet appear 'what we shall be, but we know that when He shall appear, we 'shall be LIKE Him'? Just the same Truth, and fitted to have the same Effects, as when *Moses* said, God made Man in his own LIKENESS?

St. *Peter* writes thus to all Christians; 'Grace and Peace be 'multiplied unto you, through the Knowledge of God, and of 'Jesus our Lord.—Whereby are given unto us exceeding great 'and precious Promises, that by these ye might be Partakers of 'the DIVINE NATURE.' A truly warm and affecting Address of the Apostle, enough to inspire into his Readers, the most exalted Thoughts, and earnest Desires after God, and a Divine Life. Yet what is there more in these Words, to raise in us a Thirst and longing Desire after the *Divine Nature*, than when *Moses* preaches, that God made Man in *his own Image and Likeness?* Is not this directly telling them, that they were at first Partakers of the *Divine Nature?* Is it not the same direct and powerful Call to a *Faith* and *Hope* of being again *Partakers of the Divine Nature*, as that of St. *Peter?*

St. *Paul* says, 'God was in Christ Jesus, reconciling the World 'unto Himself.' A comfortable Doctrine indeed, and full of Hope of Immortality, yet only the same Comfort, and Hope of Immortality which had been as openly preached by *Moses*.

For the *Satan* of all Subtlety, called the old Serpent, is by *Moses* set forth as insinuating himself into our first Parents, deceiving them into their Fall, or Death to the Divine Life, which whether it be called the Evil of the Serpent brought to Life in us, or our Loss of the Divine Nature, is the same Thing.

When therefore *Moses* bringeth in the Deity, as saying, 'The 'Seed of the Woman shall bruise the Head of the Serpent'; He preaches *that* very same Gospel, and in the same Manner, as the Apostle did. For his Words as plainly teach, that 'God was in 'the Seed of the Woman reconciling the World unto Himself,' as 'when St. *Paul* says, 'that God was in Christ Jesus reconciling the World to Himself'; for the Difference is in nothing else, but in two different Names given to our Redeemer.

Now though *Moses* was the first *Recorder* of the Gospel Salvation in a written Book, yet was He not the first *Preacher* of it. For it was proclaimed in *Adam's* Day, from Heaven itself, like as the Birth of Christ in the Flesh in the Days of *Herod*. For when God said, 'The Seed of the Woman shall bruise the Head

'of the Serpent,' the same good Tidings of Salvation were *proclaimed from Heaven* by God Himself, as when the Angel said to the Shepherds, 'Unto you is born this Day in the City of David, 'a Saviour, which is Christ the Lord.'

For the Day that God said this to *Adam* and *Eve*, the 'Power 'of the Highest overshadowed them,' and that which *was born in them*, was the *bruising Spirit* of Christ, who from that Time began his same great Office of a Destroyer of the Works of the Devil, which He fully completed by his Death, Resurrection, and Ascension into Heaven.

Again, *Moses* saith, 'God breathed into Man the Breath of 'Life, and Man became a living Soul,' that is, by the Breath of God living in Him. Now the Breath that comes from God, must have the Nature and Properties of God, and therefore that which lives in and by the Spirit of God breathed into it, must be a Creature made in the Image and Likeness of God. Every Child of Man, hath the Nature of Man, only for this Reason, because the Spirit of Man is brought to Life in Him. Therefore no Creature can be a Child of God, or made in his Image and Likeness, but because the Spirit of God is born, and living in it.—Therefore what is said by *Moses*, declares the highest Relation that can be between God, and an *immortal* Creature, and shows, that Man's created Nature, had a *Birth* and Participation of the Divine Nature; beginning its Life in this World, by that same Spirit of God living in it, which is the Spirit and Life of Angels in Heaven.—And as Angels can have no higher a Principle of Life in them, cannot be more above Time and Mortality, cannot be nearer to God, have more of the Divine Nature, Image, and Likeness, than by having their Life breathed into them from the Breath of God, so Man is openly said by *Moses* to be created by God, in and for all that *Union, Fellowship*, and Immortality with God, as the holy Angels were. Nor is he in any Respect a little lower than the Angels, but because his angelic Nature is created into *that* Union with Flesh and Blood, which the Deity in Christ vouchsafed to enter into.

Now in all the New Testament, where Life and Immortality, and all the Glories of a *new Birth*, Union, and Fellowship with God through Christ Jesus, are so manifestly brought to Light, yet is there Nothing higher, or more Divine concerning Man's Nature, said, or indeed can be said, than in these Words of *Moses*.—In the Gospel, there is nothing to be found that more exalts the Nature of Man, than when our Lord says, 'Except a 'Man be born again of the Spirit, born again from above, he can-'not see, or enter into the Kingdom of Heaven.'—Yet all that is here said, is only a Divine Confirmation, or Testimony given by

the Son of God to that high Account of the Dignity of Man, and his Divine Destination to Heaven and Immortality, which *Moses* teacheth, by his first created State.—All likewise which the Apostles say of the Necessity of 'being led by the Spirit of God,' by the *Spirit* of Christ, neither had, nor could have had any Ground, or Reason, but because, as *Moses* teacheth, the Spirit of God was breathed into Man at his first Creation, and gave him *that Life*, which made him to be in the Image and Likeness of God.—For if the Spirit of God had not been the blessed Life of Man by virtue of his Creation, he never *afterwards*, could possibly have had any Communion with it, but must have lived, though it had been ever so long, not only without any want of it, but without any Possibility of receiving it. For no Creature can be, or have, or want to have any Thing, but that which it was, and had at its Creation.—Its first created Nature is its unalterable Bounds.—No Desire, Love, Pleasure, Knowledge, or Sensation of any kind, can be in Angel, Man, or Beast, but so far as they are grounded in its natural State.—Nothing but that which began with its Life, and is essentially involved in its first created State, can ever possibly be found in it. This is as certain, as that a Circle can never have either more or less than its own first Properties.

Divine Love, Delight, Knowledge, Sensation, and Capacity for further Happiness in God, may, and certainly will *increase* to all Eternity, but nothing can increase in Man, but that which was in him *before* it increased.

Permit me, my Lord, in passing, just to observe, that here, and nowhere else, lies all our true Knowledge and absolute Certainty, both of the *Being* of God, and our *own* Immortality.—To come at the Knowledge of outward Things, a Man must look outwards, because nothing can be seen, or found, but where it is, and therefore for the same Reason, all that concerns Man's Life, or has Relation to or Connection with his Life, can only be found and known, by his finding out *That*, which *lives* in him.—We could know nothing of God, or our own Immortality; but because they have both manifested themselves in us, both came forth in our first created Nature, so *that* the Life which we received, was a Participation of them. Otherwise no Possibility of our Knowledge, or Sensibility of them. For as we can have no other Knowledge of ourselves, but that which our *Nature* manifests to us, so we can have no Knowledge of God, and Immortality, but so far as the Nature of God, and the Nature of Immortality make themselves to be *livingly* felt, and found within us. And to seek for a Proof of them, by *abstract Reasoning*, is but like seeking in the same Way for a Proof of our Thinking, Seeing, and Feeling.

For as these Qualities of Mind can only manifest themselves, so to seek for a Proof of them, from any Thing else, but our own Sensibility of them, can only proceed from Ignorance both of them and ourselves.—Now God, and Immortality, if they belong to us, must be as near to us, as essentially within us, and as truly inherent in our own Life, as our own Thinking, Seeing, and Feeling; neither can they come into our Knowledge any other Way, than as our own Seeing, and Feeling does.—And as soon as we seek for any other Proof of them, but their own Manifestation sensibly found in ourselves, we demonstrate both our Ignorance of them, and of that which is to prove them. For nothing can prove, or be a Proof of any Thing, but that which *partakes* of the Nature of the Thing to be proved. Therefore all *abstract Reasoning*, or ranging of Ideas into a Form of Argument, cannot be any Proof of a God, or Immortality *found* in Man, because they *partake not* of the *Nature* of the Things to be proved, and so must be as false and fictitious, as that *Conclusion*, which has nothing of the *Nature* of the Premises in it.

As Life can only manifest Life, so no *particular* Form of Life can be manifested but by itself.

Now Mortality, and Immortality are two *essential Forms* of Life, and are what they are, from that which is peculiarly essential to them, they are so immutably distinct, that the one cannot be changed into the other, and neither of them can be proved by abstract Reasoning to be, or not be, anywhere.—They have no Proof but their own Existence.—A Life that is *Mortal*, or only for a Time, can only be so, because it has its Existence and Form from transitory and perishable Things, and therefore all *its Tempers* are transitory, it can live to nothing else, love nothing else, partake of nothing else, but such Gratifications, as *transitory* and *perishable* Things have for it.—*Immortality* is another *Form* of Life, and no Life can have this Form, but because it is a *Birth* from that which is *everlasting*. And as every Form of Life must manifest itself according to that, which is *peculiarly essential* to it, so this Form of Life does, and always must unavoidably manifest itself according to that which is essential to it, and give forth the same, full, indubitable Proof of itself, as the fleshly, mortal Life does.—It must have its *Thoughts*, its *Cares*, its *Fears*, its *Hopes*, and *Expectations*, about eternal Things, whether it will or no, just as the earthly, mortal Life must have its Cares, its Fears and Desires about earthly Things, whether it will or no.

And thus it is, that we have the *same infallible* Certainty of our own Immortality, that we have of our earthly and fleshly Life. For the Desires and Appetites peculiar to, and inseparable from each Nature, are in both Cases, the same Demonstration of

the *Reality* of each Form of Life. And thus also it is, that our Immortality is *revealed* to us by God, in a Way much superior to any outward Information that could possibly be given to us. Therefore to expect or require *any other* Revelation of it, from God, is as groundless, as to expect, or require a Revelation, to tell us, that we are Flesh and Blood, and have Hunger and Thirst after earthly Nourishment.

To turn therefore to Argumentation upon metaphysical, or logical Principles, as the only right Way of *trying*, whether Immortality be *natural* to us, is no better, can come no nearer to the Truth of the Matter, than if we were to appeal to the Doctrines of *muscular Motion*, as the only right Way of *trying*, whether we *live, and move, and have our Being in God.*—For as Tempers, Affections, and Desires must unavoidably show, and make us feel, what *kind* of Life they proceed from ; so our Cares, Fears, Hopes, Joys, *&c.*, relating to an Immortality, unavoidably show, and make us feel, that an Immortality is *living* and *working* in us.—Hence it is, that neither in the Old, nor the New Testament, are we ever expressly told, that our *Nature* is in itself *Immortal*, any more than we are told, that we exist in Flesh and Blood. But as the Scriptures only inform us, how to live *wisely* in Flesh and Blood, so all the Instruction they give us concerning our Immortality, is only how to live wisely with regard to the Consequences of it.—Thus, 'these shall go away into 'everlasting Punishment, but the Righteous into Life eternal,' is not a *first Notice*, or Revelation given of our Immortality, but is a Declaration that proceeds upon the Supposition of it, and is only a Divine, awakening Assurance given of *That*, which must be the Consequence of our having it, *namely*, that according as we live, it must inevitably bring us into a Happiness, or Misery, as everlasting as itself.

Again, a *Divine* Life, or a Life in Union with God, is another *Form* of Life, which wherever it is, wants no outward Proof, but is its own full Manifestation. Which Form of Life cannot be, or be found in any Creature, but so far as God is living and operating in it.—And from this Life *alone* it is, that any Creature, whether in Heaven, or on Earth, can have any true and real Knowledge of God. For nothing can be truly known of God by the Creature, but that which God makes known of Himself in the Life of the Creature.—So far as God is living and operating in the Creature, and manifesting Himself in it either by Light and Love, or Reproof, so far it truly knows, and *is taught of God.*—Any other Knowledge of God, however learned, high, or deep it may pretend to be, is as vain and spurious, as *that Goodness*, which proceeds from something else, than God's good Spirit living in us.

Genius, Parts, and Literature, however set forth with Wit and Rhetoric, have no Affinity with Divine Knowledge, they are as different from it, and can no more give it, than the Lust of the Eyes, and the Pride of Life, can generate Humility and Purity of Heart. These Accomplishments live, and act in a Sphere of their own, and have no more Power of taking to themselves, any living Knowledge of God, than the Art of Painting to the Life, can give the Power of *creating* Life.

Now, that this *Form of a Divine* Life is in every Man, and that no Man is without this Witness of God in Himself, is a Truth as evident as any Thing, that can be affirmed of human Nature. For was not God in Man, as a *Principle* of Life, and Man in God, as a *Birth* of Him, and in him, or in Scripture Words, did He not *live, and move, and have his Being in God*, He could no more *begin* to form a Thought of Enquiry after God, or have the least Desire of knowing any Thing about him, than the Worms in the Earth can *begin* to hunger after the Power of *Syllogisms*, and crawl about in quest of them.—But as all Instincts, Appetites, and Inclinations are, and can be nothing else, but the various Workings of that *kind of Life*, which is in the Animal, so the Cares, Fears, Hopes, *&c.*, relating to God, and inseparable from Man, are and can be nothing else, but the various Workings of *a Life* and Power of God essentially existing, as a *Birth* in the Soul of Man.

Had Mankind been created to live without the Use of *any Food*, and absolutely free from the least Sensibility of Hunger and Thirst, can it be supposed, that a Search and Enquiry after the *Nature* of Food, *what* it was, and *how* to be found, should have been the great Contention of all Men in all Ages of the World, and that divided as they were in their Opinions about it, yet none could live at Rest, till satisfied with some Notion, or Idea, which they had got of it? Now, absurd, and impossible as this is, yet it is more so, to suppose all Mankind, from the Beginning of the World, busy and earnest, as they have always been, about the *Nature* of God, *what* He is, and *how* to be worshipped, and though unable to agree in their Opinions, yet unable to drop the Enquiry, or to have any Content, till they had found a God, to be worshipped some Way or other.—All this must be said to be the highest Absurdity, and Impossibility, had not the LIFE and POWER of God come forth as a *Birth* in the Life of the human Nature.—Therefore the *Cares*, the *Inquiries*, the *Hopes*, *Fears* and *Joys* of Man, concerning God and Religion, which ever did, and ever will, in some Degree or other, manifest themselves in the Hearts of all Men, give forth not only a convincing Proof, but an infallible Certainty, (1) of the *Being* of God,

(2) of his *living* in all that which lives and *working* with all that which works, in the Hearts, Souls, and Spirits of all Men.

The Blindness, and Follies which have overrun both the ancient and modern World in Matters of Religion, make nothing at all against this.—They are only a full and irresistible Proof of the most capital Doctrines of Divine Revelation, *namely*, that Man (now the defaced Image of God) is so miserably changed and fallen from his first created State, that nothing less than a new Birth from above, can bring him again into the Region of Divine Truth, or the Kingdom of Heaven.

And hence it is, that though Religion has its deepest Ground in the Nature of Man, though God be *essentially*, *vitally* present in the Souls of all Men, yet from the Fall of *Adam*, to the End of the World, it will be an immutable Truth, that *Strait is the Gate, and narrow is the Way that leadeth* unto Divine Knowledge, and none but the *simple* of Heart, the *poor in Spirit*, or the real Followers of Christ through *all his Process*, can possibly find it.

And here, my Lord, may be plainly seen why the *Wisdom of this World*, always was, and always must be, *Foolishness with God*. It is because the Wisdom of this World, be it of what kind it will, in whatever Form, or Shape it appears, has nothing of the *Process* of Christ in it, is not only without it, but contrary to it. Therefore let a Man be doing what he will, however great, wise, and distinguishing, it may seem to be, yet since it has not its Rise and Growth in, and from the *one Spirit* of Christ's Process, it is but mere Foolishness with God, and has all the Loss and Misery in it, to Man, that can be the Effect of any Folly. For since the one great Want, or the *one Thing needful* to Man, is to come out of the Evil, the Blindness, and Misery of his fallen Nature, and nothing either in Heaven, or on Earth can possibly do this for him, but the *one Spirit of Christ's whole Process*, nothing else can possibly be his Wisdom.—This State of Things is unalterable, it equally takes in every Man, and every Age of the World.—The Law, the Prophets, the Gospel, may be all embraced, honoured, and defended with Zeal, in their respective Times ; but if the one Spirit of Christ's whole Process is not the *one Thing* sought, the one Thing found, and kept alive by them, Law, Prophets, and Gospel, however Holy, Spiritual and Good in themselves, will be made to set up a Kingdom of that worldly Wisdom, which is Foolishness with God.

For all the Dispensations of God, have but one Wisdom, and one Meaning, they mean nothing, seek nothing, but to bring forth a true, and real Resurrection of the Life, Spirit, and Power of Christ in the fallen human Nature.

A *carnal* Mind always was and always will be the same Death to the Soul, the same Separation from God, whether it be found under the Law, or under the Gospel. And this ought well to be observed, that every Man is, and must be *carnally minded*, till his whole Heart, and Soul, and Spirit, is led and governed by the *one Spirit of Christ's whole Process;* every Thing but Christ in Man, is carnal, and governed by the Law of impure Flesh and Blood. A Truth sufficiently told us, as in all Scripture, so by these Words of Christ, 'He that followeth not me, walketh in 'Darkness.' Confirmed by the Spirit of God, saying, 'If any 'Man hath not the Spirit of Christ, he is none of his.'

Christianity without the Spirit of Christ, and Christianity with the Spirit of Christ, began in the two first Sons of *Adam*. These two Brothers, *Cain* and *Abel*, had no other Difference, they were both entered into the one Christian Covenant of Salvation, they both began to worship God outwardly according to it.—The Spirit of Christ's Process dwelling in *Abel*, made his Sacrifice acceptable to God, and crowned him with Martyrdom.—Outward Worship performed without the Spirit of Christ had no Interest with God, but brought forth in *Cain* a Spirit of *Envy*, *Hatred*, and *Murder*.

That which happened to these two Brothers, will unavoidably happen to two Lines of People, which will both of them be incessantly kept up, so long as the War lasts between the Seed of the Woman, and the Serpent. So long *Cain* and *Abel* will have their genuine Posterity. That which was true of *Abel*, *namely* that his outward Sacrifice was pleasing to God, will be true of *every* Man, whose outward Worship of God, is done, in and through the *Spirit* of Christ's Process. And that which was true of *Cain*, *namely*, that He was filled with *Envy*, *Hatred*, *Self-seeking*, and *Ambition*, will in a certain Degree be true of *every* Man, of every Church, whose outward Religion has the Wisdom of this World cloaked under it.

But it is Time to have done. I shall now only trouble your Lordship with the few following Remarks.—Dr. *Warburton* says, 'He has proved that the Doctrine of a future State of Rewards, 'and Punishments is not to be *found in*, nor did make a *Part* of 'the Mosaic Dispensation.'* The Mosaic Dispensation means nothing else, but a *temporal* Ritual, and a *temporal* Theocracy of worldly Blessings, and Curses to support it. These are its fixed Bounds within which it is confined.—Therefore, to prove that a State *beyond* Time and this World, was not to be *found in*, nor did make a *Part* of a State, that is confined to Time, and this

* *D. L.*, vol. ii., page 474.

World, is as easily, and as vainly done, as to prove, that the *Garden of Eden* is not to be *found in*, nor makes a *Part* of a Map *that* is confined to *England*. And to infer *that* the *Israelites* therefore had no Notion, or Belief of an Immortality, because it was not a *Part* of their Ritual, is no better, than to infer, that the People of *England* can have no Notion, or Belief about the Garden of *Eden*, because nothing of it is to be seen in the Map of this Island.—For though not the *Ritual*, yet *Moses* in other Parts of his Books, written by Inspiration of God, and for the Instruction of those, to whom He gave the Ritual, has in the plainest Words given them the fullest Notice, and highest Proof of that *godlike* and *immortal* Nature, they received at their Creation, showing them to be the Children of the *Patriarchal Covenant*, Heirs of all the Promises of eternal Redemption, made to their Fathers from the Beginning of the World. Nay, the most heavenly Doctrines and Precepts given by the Apostles to the Redeemed of Christ, as *Heirs of Immortality*, are to be found in the Books of *Moses*.

Dr. *Warburton*, takes much Pains to get rid of the best, and only true Sense of the following Texts of *Moses*. Thus, 'Let us 'make Man in our own Image and Likeness.' From these Words, he says, *it is inferred, that the Soul is immaterial.* But he thinks, *Moses intimated quite another Matter.* And so do I; for to intimate the *Immateriality* of the Soul, by saying, that Man was made in the *Image and Likeness* of God, is quite short of the Sense of the Words; for to say, that the Soul is *immaterial*, is saying no more, than that it is not a *Circle*, or a Piece of *Clay*, it is saying nothing at all of it, but only of something that it is not. Therefore *Moses* cannot be supposed to intimate such a *Nothing* as this, by the Image and Likeness of God. But he asserts a much higher Matter, namely, that being created in the Image and Likeness of God, he was made a Partaker of the Divine Nature, had the triune Life, Likeness, and Spirit of God, living in his own *creaturely* Life, and therefore had not only Immortality, but the Riches and Perfections of the Deity grounded, and growing up in *That*, which was *living* in him. For as it was the *Life* of Man that had this Image and Likeness of God in it, so the unfathomable *Riches*, *Powers*, and *Perfections* of the Divine Nature, came forth in a creaturely State in the *Birth* of the human Life. And this is the true Ground of our eternal Happiness, that is, of that *eternal Increase* of Union, Perfection and Glory, which the redeemed Soul will find in God; it is because the Image and Likeness of God, being as a *Seed* sown into it, at its *Creation*, it will to all Eternity, after its Admission into Heaven, be made to open more and more its Divine

Nature, and spring forth in new and further Fruits and Growths of *Glory*, *Beatitude* and *Union* with God.

And as it is a certain Truth, that no Fruits, Flowers or Virtues can be, or come forth in any Vegetable, but what were first in its Seed, or Root, so no Divine Glory, Perfection, or Power, can ever come forth in any Creature in Heaven, but what arises from that *Seed* of the Deity sown into it, at *its Creation*. Therefore, as sure as the heavenly Soul will to all Eternity increase in new Openings, and Enlargements of Divine Union, Enjoyment, and Perfection in God, so sure is it, that in the Centre, or inmost Birth of the Soul's Life, lies the Riches of the *Divine Nature*, as a Seed, or Root of Glory, given into it, by its first created Image, or Likeness to God.

Every Thing that is endless, numberless in the Depth of Eternity, is endless and numberless in the Essence of the Soul; what *Seeing* is, what *Hearing*, *Feeling*, *&c.*, are in their boundless Variety, and ever increasing newness of Delights in Eternity, these, with all their Wonders, are the innate Birthright, and sure Inheritance of every immortal godly Soul; the Things 'which 'Eye hath not seen, nor Ear heard, nor hath the Heart of Man 'conceived,' nor will conceive, till all *that* belongs to Time is separated from it. And on the other Hand, the same boundless, numberless Depth and Growth of every tormenting, painful, frightful Sensation, will open itself in every Soul, *that* has lost its God, and is left to its own immortal Life within itself.

Vain therefore, and entirely to be rejected, is that *Principle* published to the World, by a celebrated Philosopher of the last Century, *namely*, that the Soul in its *first created State*, has *nothing* in it, but is a mere *Rasa Tabula*, or *blank Paper*. A Fiction, that is contradicted by all that we know of every created Thing in Nature.

For every Creature of this World, animate or inanimate, is in its Degree, a *Microcosm* of all the Powers, that are in the great World, of which it is a Part. And every Thing, or Creature is *That*, which it is, because the *Powers* of this World, or Properties of Nature, are in such, or such a Combination *included*, or *treasured* up in its Essence, and give it its Difference from other Things.—But nothing through all this Universe, has in its Essence, only the Nature of a *Rasa Tabula*, or blank Paper, but is in its kind, full of the Riches, and Powers of all outward Nature.

In like Manner must it be with the eternal World; every Thing which comes from it, or is born of it, must be in its Degree, a *Microcosm* of all the *Powers* and *Glories* of Eternity.—And it ought well to be observed, that nothing can possibly be called into an *Enjoyment* or *Participation* of the Powers, Glories,

and Perfections of the eternal World, but only *That* which has its Birth from it. Therefore, if the Soul of Man is to enter into the Kingdom of God, and partake of its Glories and Beatitudes, it must of all Necessity have its *Birth* and *Nature* from thence, as a *Microcosm* of its Riches and Perfections, or in the Words of *Moses*, be at *first* created in the Image and Likeness of God.

Further, Let it be said, that the *Matter of this World*, was in its *first created* State, *free* from all *Extension*, *Solidity* and *Parts*, and this would be as *grave* a saying, and as much founded in *Nature*, as the *Rasa Tabula* of the Soul; say again, that by Degrees it got a *Materiality* of Length, Breadth and Parts, *from without*, and this would be no greater a Wonder, than that a Soul, created *inwardly* destitute of *any Principle* of Knowledge, and Wisdom, should from *outward* Causes *grow up* into a profound Philosopher. *Again*, say that the Soul was *at first*, in itself, but a *blank Paper*, till the Organs of the Body began to act upon it; and may not all the Enemies of Religion, as justly say, that it must be the *same* blank Paper again *at the last*, when the Body shall be broken off from it?

If therefore the *Essay upon human Understanding* (which the Doctor calls the most original Book that ever was published) has produced a Metaphysics, in many Points dangerous to Religion, and greatly serviceable to *false*, and *superficial* Reasoning, it is not to be wondered at, since so eminent an Error, is the fundamental Principle on which it proceeds. For to consider the Soul as devoid and empty in itself, as a Piece of blank Paper, is placing it below every *material* Substance that exists, even lower than the *Caput Mortuum* of the Chemists. For there is not a Clod of Earth, but what as such, has its *Fulness* of invisible Riches and Powers, *innate* and *essential* to its Nature, which it gives forth, in and through the Qualities, Beauties, and Varieties of Vegetables, which have their roots in it.

Strange indeed! that every Clod of Earth should be a mystery of almost *infinite Powers, and Qualities* hid, and treasured up in its own Essence, but the *thinking spiritual Substance*, created to live, and rejoice in the Delights and Blessings of Knowledge, Wisdom, and Goodness, should be only a Mystery of Emptiness, having in itself, neither *Spark* nor *Seed* of that Life, for which it was created. An Absurdity beyond all Comparison, except it be that, of making *Nothing* to be the Father of *Something!*

The pernicious Nature of this Principle, obliged me in this Place, to expose the Falseness of it.

But to return to the Doctor: He says, 'The Divine Image and 'Likeness must consist in something that is peculiar to Man,— 'that the two Things *Peculiar* to Man, are his *Shape* and his

'*Reason*, that it cannot be in his Shape, therefore it must be in 'his Reason.'*

The Divine Image and Likeness cannot consist in something that is *peculiar* to Man, it might as well consist in his *Shape*, as in his *Faculty* of making *Syllogisms;* but on the contrary, it must, in every Part of it, consist in *That*, and *only* in that, which is, and must be *peculiar* to God. Nor could Man possibly be created in the Image and Likeness of God, unless something *peculiar* to God, and not possible to be *appropriated* to Man, had come forth, as the *Divine Glory* and *Perfection* of His creaturely Life. For the creaturely Life, and all that is *peculiar* to it, is at the utmost Distance from God, and can only have a Likeness to that, which is to be found in Creatures.—God dwelling in a *supernatural Way* in the Creature, is the only possible Image and Likeness of God that can be in it. The fallen Angels have every Thing that was creaturely *left* in them, but they are horrible Devils, because they have lost the *supernatural* Image and Likeness of God, which dwelt in them at their Creation. They have still Reason, Craft and Subtlety; but because they have nothing, but that which is creaturely, or *peculiar* to the Creature, they are all Rage, Torment and Misery.

The Doctor therefore, instead of appealing to *two* Things in Man, his Shape and his Reason, as his true Distinction from Beasts, should have said, by the Authority of *Moses*, that *only one* Thing was *peculiar to Man*, as his glorious Distinction both from fallen Angels, and terrestrial Animals, and *that* one Thing is, his being created in the *Image and Likeness* of God. As to his outward Shape, when considered only as different from other Animals, there is but little of a Distinction in it, because they are as different in Shape from one another, as Man is from them all. But when his *Shape* is considered, as it truly is, the *natural Effect*, and *Form* of his *heaven-born* Spirit, and Life, then it is a glorious Distinction from all the animal Creation. For if Man at his Creation had had no higher a Guest within him, than his Reason, his Shape would never have been better, than that of a Fox, or a Serpent. For Reason, when considered alone, and not under the Government of a higher Principle, is that same selfish Craft, Subtlety and Cunning, *that* is visible in Variety of Beasts; and is often, and for the most Part, as selfish, as earthly an Instrument of mischievous Passions, and Lusts in Men, as it is in Beasts. And what is more, it must be so, till it comes under the Government of *That*, which was the *Image and Likeness* of God, in the first Creation of Man.

* Page 554.

What is the Difference between Reason in St. *Paul*, a *Spinosa*, a *Hobbes*, or a *Bolingbroke?* None at all, or no other than in their outward Shape. Therefore if *Reason* be the Divine Image and Likeness of God in Man, a *Hobbes* and a *Bolingbroke*, had as much of it as St. *Paul*. And a Man that is all his Life long *reasoning* himself into *Atheism*, and the Wisdom of Living according to *his own Lusts*, must be allowed to give *daily continual* Proof of his having the Image and Likeness of God, very *powerfully* manifested in Him.

The Doctor's great Proof, that *Reason* is the Image and Likeness of God, is because *Moses* immediately adds, 'Let them rule 'over the Fish of the Sea, and over the Fowls of Heaven, and 'over the Beasts of the Earth,' *&c.* 'For what, says He, could 'invest Man with this Dominion *de Facto*, as well as *de Jure*, but 'his *Reason?*'*

Our blessed Lord, at leaving the World, saith, 'These Signs 'shall follow them that believe; in my Name they shall cast out 'Devils, they shall speak with new Tongues, they shall take up 'Serpents, and if they drink any deadly Thing, it shall not hurt 'them.' Now let it here be asked, *what could invest the Believers in Christ with this Dominion* de Facto *as well as* de Jure, *but their Reason?* Now both this Question, and the Solution of it, is just as sound, and theological as the Doctor's.

For it was not any Thing of their own, or within themselves, but only and solely the *Name*, that is, the Strength and Power of Christ dwelling, and operating in them, that invested them with this Dominion over Devils, Serpents, Diseases, and all outward deadly, or hurtful Things. Now *That* which gave this Power, and Authority to the Believers in Christ, was *that very same*, which gave to the first created, perfect Man, a *Power of ruling* over all the Creatures of this World, and of living in full Superiority and Dominion over all that was, or could be hurtful, and deadly, in Fire, or Water, Heat or Cold, or any Elementary Things. So that *Adam* whilst standing in his first State of Glory, and Power, had the same full Reason to say of all *that* he was, and did, that which St. *Paul* said, yet *not I, but Christ that liveth in me*. And had not Christ, or the WORD, been *in Man* at his Creation, the WORD made Flesh, had not been his Redemption.

And how the Doctor came to think of any other Power, as the *Ability* of Man to *rule* over the Creatures, and all *other outward Things* of this World, is very strange, since the Gospel has so plainly told him, that *they are only the Children of God, who are led by the Spirit of God.* If therefore the first Man, created in the Image and Likeness of God, may be supposed by his Creation

* *D. L.*, page 554.

to have been a *Child* of God, then as the Gospel is true, so sure is it, that he had the *Spirit of God*, living and working in him. And that surely may be allowed to have been his *true* and his *only* Qualification, to have and exercise a Dominion over the rest of the Creation, that had only the Spirit of this World in them.

But if we suppose him to have this Power, and right of Dominion, only because of his *Faculty* of *Reasoning*, it would only be like that which crafty Tyrants get over their fellow-Creatures, or skilful Hunters over Wolves, and Foxes.

The Doctor, in order to find out *that* Image, and Likeness of God in Man, of which *Moses* writes, looks into the Constitution of that *two-legged* Animal, who is *the Disputer of this World.* As well done, and as likely to succeed, as if in order to find out *that Paradise*, of which *Moses* writes, he should search for it in the *Hundreds* of *Essex*, or in the *Wilds* of *Kent.*

For *Moses*, to prevent the Folly of looking for the Divine Image and Likeness in any Thing, that is *natural* to the *present* State of Man, has given us the most undeniable Assurance, that *this first* Man, created in the Image and Likeness of God, *died the very Day* that he did eat of the forbidden Tree. And that nothing of this Divine Man remained, but Terrors within, and such an outward beastial Figure of himself, as filled him with Shame and Confusion at the Sight of it.

And a greater than *Moses* has also told us, that Man, in his present *natural State*, is so certainly dead to that first Divine Glory, which he had at his Creation, that He has no Possibility of entering into the Kingdom of God, till he is born again from Above, of the *Word* and *Spirit* of God.—Proof enough, surely, that Man has lost the State of his *first Birth;* and also, that the Birth which he lost, was *that* Spirit and Life *from Above*, which He must, and only can have by being *born again*, in, and by the Power of Christ. This might have sufficiently shown the learned Doctor, that He who will find out, in what the *Image and Likeness* of God in Man, consisted, must of all Necessity, as the Apostle saith, *walk by Faith, and not by Sight.*

The next Text of *Moses*, which the Doctor most miserably injures, is thus quoted by him. 'The Lord God formed Man of 'the Dust of the Ground, and breathed into him the Breath of 'Life, and Man became a living Soul; that is, say the Objectors, 'had an Immortal Soul.'

Who the Objectors are, I know not, but the Truth of the Text, requires us to say, that therefore Man had a Divine and godlike Soul, a true Offspring, or Partaker of the Divine Nature. Because the Breath or Spirit of the holy triune God, was that

Breath, by which he was made a living Soul.—And therefore the Riches of this first Life in Man, were the Riches of the Divine Nature manifesting itself in the creaturely Life of the Soul. And had not the first Life of Man been thus an *Offspring* of the Holy Trinity, neither the Belief of the Trinity, nor the Operation of the Trinity could have had any Connection with our Redemption, nor could there have been any Thing in fallen Man, that had deserved Redemption, much less any Thing that could require the Incarnation of the eternal Son of God, as the only Thing that could effect it.

But the Doctor will have it, that only an unlearned *English* Reader, can collect any Thing to be Divine in the Soul, from the Words of *Moses*, as not knowing, that what is translated, a living *Soul*, signifies, in the Original, only a living *Animal*. But this every *English* Reader may know to be a vain Criticism; for no Stress is laid upon the Expression, a *living Soul*, no more than if it had been said, a living *Creature*, or *Animal*. But the true and full Proof of the Divine Greatness, and Riches of the human Soul, lies *solely* in this, that the Breath, or Spirit of the holy Trinity was breathed into it, and was that which made it to be a *living Soul*, and therefore the Life that arose in it, was the Life of God in the Soul.

The Doctor thus comments upon the Words of the Text. 'God, the great plastic Artist, is here represented, as making 'and shaping out a Figure of Earth and Clay, which He *after* '*wards* animates, or inspires with Life. He breathed into this 'Statue the Breath of Life, and the Lump of Clay became a 'living Creature.'

Had this elegant, and most graphical Description been only found in some *Minor* Poet, or *School* Declamation, it might have been overlooked, but in a Prose Treatise of Divinity pretending to set forth the Truth of the Matter, it ought not to pass uncensured. I know of nothing that can equal it, unless it be supposed that some ingenious Anthropomorphite, reading these Words, 'and the Lord God did unto Adam and Eve, make 'Coats of Skins, and clothed them'; should thus describe the Matter, 'Here, God, the great Artist, is represented, as having 'the Skins of Beasts before him, and with his Divine Hands, 'cutting, shaping and joining them together in Forms of Gar-'ments, fitted to the Size, and Distinction of the first Man and 'his Wife.'

I may defy anyone to show, that this Comment, does not pay as great Regard to the Letter, and do as much Honour to the Sense of this Scripture, as the Doctor's doth to the other Text.

The sacred Text, 'God formed man of the Dust of the

'Ground, and breathed into him the Breath of Life,' is a short and full Declaration of a most important and Divine Truth, namely, that Man was brought into Being, *in a twofold Nature*, having the Nature of this outward World, and the Nature of Heaven in the Birth of his Life; the former signified by his being formed of the Dust of the Ground, the latter, by the Breath of God breathed into Him, as his Life.—To be formed out of the *Dust of the Ground*, is the same Thing, as if it had been said, that He was formed out of all the *Riches*, *Powers* and *Virtues* that are in this whole visible World. For every Property of Nature, that is in the Sun, the Stars and Elements, is hidden in the Earth, and every Thing that cometh out of the Earth, cometh *out of all* the Properties, that work in the whole outward World.—Nay, all the heavenly Powers of Paradise are in the Earth, or Paradise could never have sprung up in *Eden*. Now Man was formed out of this paradisaical State of the Earth, when Paradise was in its full Glory, and that which He received, was the good Powers of paradisaical Earth, which were to be his Entrance into, or Union with this outward World, created for paradisaical Glory.—The *Tree of Life*, in the midst of the Garden in *Eden*, may as truly be said to have been formed out of the Dust of the Earth, as Man was. And Man, so far as he was designed to be a Creature of this outward World, is therefore said to be formed out of the Earth, because the Earth is not only the Treasure-house of all that is in outward Nature, but is the *Mother*, as of all the three other Elements, so also of the Sun and Stars themselves. For all that is visible and bodily in every Thing, whether it be Sun, Stars, Light or Air, is from the Dust of the Earth, that is, from the earthly Nature, for nothing else can give an outward, and visible Body, or Form of Existence. And as all Things of this World, whether animate or inanimate, are from the Earth, as their Mother, so in the Earth is there every Power, and Blessing of Life, to sustain every Thing that has its Body from it; as appears by that fruitful Power, which is continually giving forth itself in all kinds of vegetable Food, fitted to the Wants of every Life.

What therefore can it be called, but a most deplorable Blindness in learned Reason, to consider Man as making his first Entrance into Paradise in no better a State, than *that* of Dust and Clay formed into a dead lumpish Figure of a Man, for this Reason, because he was said to be formed out of the Dust of the Ground? Blindness indeed! when it is so fully evident, that even now, after the Curse is in the Earth, yet every Thing, even the poorest *Weed* that comes out of the Dust of the Ground, is in a much higher State, and enters into this World with a Degree

of Life from its Mother, *the* Earth.—Had the Doctor never seen, or heard of any other Thing formed out of the Earth, but such as our Potters, and Dealers in Clay can make out of it, there might have been some sort of Excuse for his *Adam* of dead Clay formed out of the Earth. But when every Day of his Life has shown him that almost infinite Variety, and Plenty of fruitful Powers, Virtues and Wonders in the Kingdom of Vegetables, all coming out of the Earth, and nourished by it, when the Scripture has told him *that* the Beasts and Cattle of all Kinds were formed out of the Earth, had their Flesh and Blood from it, and their daily Sustenance from its fruitful Womb; it is strange to a Degree of Astonishment, that he should hold, that out of this *rich* Earth, when in its *paradisaical* State, when Man, the Glory of the Creation, was *formed* out of it, and God the *Former*, that nothing should come forth, but a dead Lump of Clay in the Figure of a Man.

For this very Thing, *viz.*, Man's being *formed out of the Earth*, which the Doctor makes the Reason of his being only a Statue of dead Clay, ought to have been received as a full Proof of his having all the Perfections of Life, and Glory, that are to be found in this whole outward, visible World.—For what higher Proof can there possibly be, that all the Riches, and Powers of this whole material Universe, are treasured up in the Earth, than that all kinds of Life under the Heavens, whether animal or vegetable, have their Being, and Nourishment from it?—And the Reason why the inspired Text, when teaching us, that Man, as to *one Part* of him, had his Birth from this World, says, that He was formed *out of the Earth*, is not, because *Fire* and *Air*, and *Water*, and *Sun*, and *Stars*, had not as *full*, and *necessary* a Share in the Formation of him, but because the Earth being the *Ground*, or *Mother*, not only of all the other Elements, but of the Sun and Stars also, is justly put for all of them.

Again, What a total Disregard has the Doctor here shown to the very Letter of Scripture. The Text saith, 'God formed 'Man out of the Dust of the Ground,' nothing else is ascribed to God, as *his Work* in this Matter; but the Doctor adds quite another Matter as the *Work of God*, namely, shaping and forming lumpish Clay into a dead Figure of a Man.

And then follows another Fiction equally against the Letter of Scripture. For He says, that AFTERWARDS, God breathed Life into it. But in the Scripture Account, there is not a Syllable of any *First*, or *Afterwards*, nor indeed any Room for either.—Two Things are spoken of the Birth of Man, and as they cannot be spoken both at once, so one must come after the other in the Relation of them. The Scripture mentions them as two

distinct Things, which they certainly are in a very great Degree, and the Reason of mentioning them thus distinctly, is not to teach us, they were done at two different Times, the one first, and the other afterwards, but to give us the fullest Assurance, that Man came into the World in a *twofold* Nature, the one from the heavenly Breath of God, and the other from this visible World.

But the Meeting, or Union of these two Natures in the Formation, or Birth of Man, was owing to one, and the same undivided *Fiat*, or Operation of God.—There is no sooner, or later, in the Beginning of the Soul, and of the Body; the Beginning of one, is the Beginning of the other, and Life as creaturely is equally from them both.

When it is said, that 'God breathed into him the Breath of 'Life, and Man became a living Soul,' the *Truth* really signified under this Form of Words, is this, namely, that God *willed* the Breath of his own Life, to become creaturely in such a Form, as Man. And from this *Fiat*, or Will of God, it was, that Heaven and Earth, Time and Eternity, brought forth the human Creaturely Life, kindled from both of them.

All Life is from the *invisible* World, and in order to its Entrance into the visible World, it neither *wants*, nor can *possess* a Place *prepared* for it.—Spirit can have no Place, but its *own Body*, nor can be anywhere but in *That*, which proceeds from itself. The Life of the Soul is generated in, and from the Body, and the Body has its Birth, and Growth in and from the Soul, and therefore neither of them can be before the other, in the Formation of the Creaturely Life.

And to suppose with the Doctor that Man was first made a dead Image, and afterwards had Life breathed into it, is no better a Philosophy, than to suppose, that God first created the vegetable Creature, and afterwards added a vegetable Life to it; that He first created the Globe of the Sun, and afterwards added Heat and Light to it.

'God said, Let the Earth bring forth the living Creature,' *&c.* What a Folly to suppose, that the Creature, and its Life, are two separate Things, that the one came first, and the other afterwards? No better, than supposing, that a *Circle* and its *Roundness*, are two separate Things, that first comes forth the Figure, and afterwards its Roundness.—Life is not, cannot be a *second* or *posterior* Power in the *Formation* of the living Creature, and if its Body (which is only another Name, for its creaturely State) could begin to be formed *without Life*, it never could have any Communion with Life. For nothing can have any Communion with Life, but that which proceeds from it. Nor can the Body

have Communion with any other Soul, but that which came to Life in, and through, and by the Body.

In Eternity, or *before* the Creation, the *Spirit of Life* is unfathomable, incomprehensible; but the Spirit of Life, coming by the Divine *Fiat*, to be *creaturely*, is Life *generating* a Body; for *Body*, *Form*, and *Creature*, are synonymous Terms; for nothing can be *creaturely*, but because it is *bodily*, and under some *Form*.

The Spirit of Life cannot come into any Creature *from without*, nothing can be its Life, but that which arises as a *Birth* within itself. And as *Life*, so every *Quality*, *State*, or *Condition* of every Creature, whether good, or bad, is from a *Birth*, or *magical Power* working in it, for Birth, and *magical Power* is the same Thing.

Every Vegetable, and Animal of this World demonstrates the Truth and Certainty of this magical Power; they are all, both as to their Existence, Qualities and Conditions, whether good or bad, so many full Proofs of it, they are what they are, and have what they have, as so many *Births*, and *Growths* of a magical Power.

We cannot in the Nature of the Thing, have any higher Proof, that this *same magical* Power works in the same Manner in the Birth, and Growth of all intelligent Beings, than that which our blessed Lord has given us in the following Words, 'Except a 'Man be born again, He cannot enter into the Kingdom of 'Heaven;' for this would not have been said, namely, that we can be heavenly *no other* way than by a *Birth*, but because it is the *one Way* of our Nature, to have and be only that, which we are, and have, by a *Birth*, or *Growth* in us. *Again*, 'That which 'is born of the Flesh, is Flesh, and that which is born of the 'Spirit, is Spirit.' The very same Thing, as if it had been said, that Man cannot be either fleshly, or spiritual, but so far as the *Birth* either of the one, or of the other, is in Him. But a Birth there must be, and of no other Kind than as the Will-Spirit worketh. When it worketh with God, it is in Scripture called that Divine 'Faith, to which all Things are possible:' That, to which it is said, 'According to thy Faith, so be it done unto 'Thee.' When it worketh contrary to God, it is that magical Power, which bringeth forth a Birth of the diabolical Nature in the Soul, and is described in Scripture in these Words, 'Ye are 'of your Father the Devil, and the Works of your Father ye will 'do.' Plainly showing us, that all that is in us, and proceeds from us, has a magical, generating Power, and that as our Will-Spirit worketh, so a Birth either of Heaven, or Hell, making us to be either Sons of God, or Children of the Devil, is unavoidably brought forth.

The *Will-Spirit* in God, is the Beginner, or first Cause of all

that is in Nature and Creature, it is that Mysterious, and Abyssal Power of the Deity, which generateth, and bringeth forth Nature with all its Properties, is always in them, and with them, as the Cause of all that they are, and work. And hence it is that the Apostle saith, that 'of him, and through him, and to him, are all 'Things, and by him all Things subsist.' For that which God willed in Nature, and all its Creatures, is inseparable from them, worketh with them, and is the highest Relation, or Connection, that the Creature hath with the Deity.

The *Will-Spirit* in the Creature, called in Things inanimate, *Attraction*, and in Animals, *Instinct*, coming from the *Will-Spirit* of the Creator, as a Ray from it, is that which keeps up the whole System of Stars and Elements, with all its Creatures, vegetable and animal, in their full Conformity to the first working Will of God in their Creation, which is never separate from them.

The *Will-Spirit* in the intelligent Free Creature, is of a much higher Nature, it has the *never-beginning* Eternity in it, and is a genuine Offspring of the Will-Spirit of God, and therefore in its Degree, partakes of the Power of God *over* Nature. And were it not so, that is, had it not something in it, *higher* than Nature, it would be as right, and fitting in every Man to follow his *natural* Lusts and Appetites, as it is in Beasts; neither could it be any Part of Man's Glory and Perfection to imitate the Divine Goodness, or strive to 'be perfect, as his Father in Heaven is perfect.' —All which is the highest Demonstration, that the Will-Spirit of the intelligent, Free Creature, has its Birth, and Power, out of that Abyss of Eternity, which is *before*, and *superior* to Nature, and that all that it hath in, and from Nature, must work, and generate, according as this superior Will-Spirit worketh. It is this alone, that can either unite, and work with God, or depart from him, and the Soul of Man hath no other *Near* or *Far* from God, but as its Will-Spirit worketh.

All outward Life, with all its Forms of Wisdom, Knowledge, Learning, or religious Distinction, all the highest Appearances of Prudence in Behaviour, are but mere *temporal* Things, and have no *eternal* Good in them, but so far, as the Will-Spirit, which governs all, is *holy* and *Divine*, and works in that heavenly Goodness, and Love, which God bears towards all the Creation. 'My 'Meat and Drink,' saith the holy Jesus, 'is to do the Will of Him 'that sent me.' A sure Proof, that nothing can minister Food to the *eternal Life* of the Soul, but *only That*, which is done in, and from the Will of God working in us, and governing all, that proceeds from us.

The Will-Spirit therefore is justly called the great magical Power of the Soul, because, though working secretly, and without

any Materials, yet it never is, nor can be without its real and vital Effects. It always generates, and a Birth must be brought forth, either from above, or below. For our Nature standeth in the Growth, for a Life out of Time into Eternity.—As fallen Men, we are born, only to be born again, and according to our Faith, such must be our Birth. When Christ said, 'According 'to thy Faith, so be it done unto Thee,' nothing was said, as particular to *that* Person, and Occasion, but the whole Nature and Power of Faith, or the Will-Spirit given up to God, was declared, with Respect to all Persons, and all Times. For as *Truth* and *Lies* have the same Nature, and the same Effects, do the same Good, and the same Hurt to every Man, that is wholly given up to them, so the same Faith hath the same Effects upon every Man, that it has upon any Man.

And here, my Lord, permit me to say to every perplexed Seeker after God, and religious Goodness, and to every eager Dealer in Notions, Opinions, and new-modelled Forms, that we neither want nor can receive any other Good from Religion, but that of being brought wholly under the continual indwelling Influence of the Spirit of God; and nothing can hinder, or help us to this, but *solely* our Faith, or the Working of our own Will-Spirit. For from the Beginning of the World, a *common, universal* Saviour was given to the first Father of Sinners, who says of Himself, that He stands knocking at the Door of Man's Heart. And nothing did, or could hinder *Cain* from having the same full Benefit from Christ that *Abel* had, but only his Faith, and Will-Spirit working another Way.—To turn to God with our whole Will and Desire, is to find the Life-giving Power of his holy WORD and SPIRIT within us.—To ask, is *certainly* to receive, but then, it is as *certain*, that nothing does, or can either *ask*, or *receive*, but the Faith, or Will-Spirit of the Soul; which may therefore in a certain, true and good Sense, be said to be our *Creator*, our *Governor*, and will be our final *Judge*. For according as our Faith, or working Will hath been *here*, to such a God, and such a World, Death and Judgment will deliver us up *hereafter*.

No *go ye Cursed*, but to Those whose Will-Spirit hath chosen to unite, and work with the Curse, and Disorders of fallen Nature. No *come ye Blessed*, but to Those whose living Faith and working Will, is itself become that *blessed Purity of Heart*, which alone can *see God*.

Thus all lieth in the working of the Will, a domestic, innate Power, which if rightly turned, helps us to all that we want, and is every Man's sure Guide to God, and Happiness. And all our religious Delusion, Perplexity of Life, and little Progress in a Victory over ourselves, arises from our seeking to something else

than God, in order to be godly, who has his *own Seed* within us, which would infallibly grow up unto a perfect Man in Christ Jesus, did we but in an undivided Faith *call* solely to, and *rely* wholly upon the Operation of God, inwardly *Drawing*, inwardly *Redeeming*, and inwardly *Sanctifying*, in the Name of Father, Son, and holy Spirit, all that is, or can be Divine within us. This is the short and sure Way of being born again of God, which in the Nature of the Thing is as necessary to our Salvation *now*, as our being created in the Image and Likeness of God, was to our *first* Perfection.

And the Reason, why it must be so, is because there is nothing else but *Birth*, and *Growth*, through all Nature and Creature. For whatever begins to be, *out of* something else, must be That which it is, by way of Birth ; and as this is the State both of eternal, and temporal Nature, of eternal and temporal Creatures, to *begin* to be, *out of* something, that was before them, so from the highest intelligent Creature to the lowest Vegetable, every Thing must begin, and go on to its highest State only by way of Birth, or magical Growth. Neither could there be any such Thing as the *Birth* of any Animal, or the *Growth* of any vegetable Life in *this World*, but because in *all Worlds*, and through *all Nature*, all Things come forth, as so many *Births* and *Growths* of a Variety of Life, through the *Fiat* of the Divine Will. Man therefore neither hath, nor can have any Goodness or Perfection of a Divine Life, but as a Birth and Growth of the Divine Nature in his Soul. Hence it is, that *Adam's* turning his Faith, or working Will into the Life of this World, had the Fulness of a *real Death* in it to the Divine Life, and is so called by *Moses ;* and the Deliverance from this Death, can be only by that which is in Reality a new Birth from Above, and is so called by Jesus Christ.

To what End therefore, is that Multiplicity of Sects, Reformations, and Divisions, that Learned Labour in Grammatical, Critical Distinctions of Words, Notions and Opinions ; to what End is all this, when the *Perfection* of every Life, stands only and solely in a *Birth*, and *Growth ;* no Life, vegetable, animal, or Divine, grows, but by its *innate Hunger* after its proper Food of Life ? The *Flint* lies dead under the generating Influence of the Sun, because it has no Hunger after the good Powers of the Sun. —The *Seed* rises up into a perfect Vegetable, because it Hungers after the Riches *that* are in the Sun.

And thus it is that Man, as a Heaven-born Plant, must have all his Growth of Goodness from God, as the Vegetables of the Earth have all their Growth of Perfection from the Sun. But as *Hunger* alone helps every Thing to find and eat that Food, which its Life wants, so *Faith*, or the Will-Spirit, is *alone* that Hunger

of the Soul which can either find, or eat that Flesh and Blood, which is its eternal Life.

But to return once more to the *D. L.* the Design of which, is to establish this most horrible Doctrine, that *Moses designedly* and *industriously* secreted from God's chosen People of *Israel*, all Thought, and Apprehension of any eternal Relation that they had with God; which is the same Thing, as saying, that He designedly suppressed the one only possible, and necessary Foundation of true Religion. For the Immortality, or perpetual Existence of the human Nature, is the only Ground of Homage and Regard to an *invisible* and *eternal* God. And unless Man was by Nature essentially related to God, and the invisible eternal World, it would have been as unnatural and unreasonable for the invisible God of the eternal World, to call Man to an heavenly Adoration of him, as to bid earthly Flesh and Blood, *be*, and *do* that, which Angels are, and do in Heaven. For, from whence is it, that the Beasts, however apprehensive and teachable, are utterly incapable of Religion? It is because they have nothing in them, but what began from this World, and therefore cannot hear, understand, or have the least Sensibility of any Thing that is higher than this World.—Therefore the *first Notice* from an eternal invisible God, given to Man of a religious Homage due to Him, and the *bare Capacity* of Man to receive and embrace such Notice, is the greatest of Proofs, that Man has something of the *eternal* and *invisible* God in him. For as nothing can Hunger, but that which by Nature, both wants and has a Capacity to eat; so nothing can possibly receive a Religion relating to the eternal God, but that which has within itself, both a Want, and Capacity to partake of the eternal World. And had not Man an eternal Spirit in him, as an Offspring of the eternal God, He could no more want to have any Intercourse with the eternal World, than a Fish can want to be out of the Water. Nor could any taught Adoration of the one eternal, incomprehensible God, enter any further into his Heart, or be of more use to him, than so much Religion taught to a Parrot. For Man being, or entirely believing himself to be, as merely a Creature of this World, as the Parrot is, could no more regard any Thing, but what his earthly Nature has a Fondness for, than the Parrot doth. *Let us eat and drink, for To-morrow we die*, would be the highest and truest Philosophy, if there is no more of a Divine Life, or heavenly Nature in Man, than in the chattering Sparrow. In this Case, worldly Craft, or Cunning, whether in a Fox, or a Man, is the highest Use of its natural Powers. For if the earthly Life and Nature, is equally *the All* of both of them, earthly Wisdom must be *equally* the Perfection and Praise of them both. For it

can no more be the Duty of an *earthly* Creature to be *heavenly* minded, than of a *celestial* Creature to be *carnally* minded.

If therefore the *Israelites* under *Moses*, were by Him led, and directed to consider themselves merely as Creatures of this World, having nothing to enjoy, or hope for, but the good Things of this Life, it must be said, that He did all that well could be done, to make them an *earthly*, *covetous*, envious, *rapacious*, *stiff-necked*, and *brutal* People. And all the Complaints which the Prophets have brought against them, on that Account, were unjust, and ought to have been made only againt *Moses* himself, and the Religion *that* was set up by Him. For a Religion *only* offering, and *wholly* confining People to earthly Enjoyments, may surely be said, not only to *make*, but even *require* them to be wholly sensual and earthly minded. And every hearty Believer of such a Religion, is by his very Faith called upon, to make the most that He can, of the *Lust of the Flesh, the Lust of the Eyes, and the Pride of Life.*

Moses saith, 'Hear, O Israel, the Lord our God is one Lord; 'and thou shalt love the Lord thy God with all thy Heart, and 'with all thy Soul, and with all thy Strength.' Now to these *Israelites*, looking *backwards* to God's Covenant of Life and Redemption, made with their Forefathers, of which they were the *undoubted*, and *recorded* Heirs in the inspired Word of God; and *forwards* to this new Covenant of a Theocracy, added, as God's *peculiar Mercy* to them in this Life, to keep them to himself, to support them under their Afflictions, and Trials from the idolatrous World, and to arm them with Patience in waiting for *that* eternal Redemption, in the Faith of which, their Ancestors had died so full of Joy and Comfort. In this *double View* of their State under God, and which *Moses* had so fully set before *them*, and with the strongest Injunctions, to be daily teaching them to their Children, they had the highest Reason to rejoice in God, and to love Him with all their Heart and Soul and Strength, who had shown such Wonders of Goodness to them, and their Forefathers.

But to suppose this *Moses*, as *designedly* secreting from them, the Knowledge of that *eternal Relation* they had to God, on which the Hopes of their Forefathers were founded, and on which He himself was made able to choose rather the Afflictions of Christ, than the Glories of the Egyptian Court, has something very shocking in it. For if *Moses* was that Good Man, that He was, because He knew in whom He had believed, and had a Fulness of Faith in the eternal Redemption promised from the Beginning, can there be a more religious Cruelty, than in supposing him, *designing* by his religious System, *wholly to obliterate* all Thought

and Remembrance of God's *universal, unchangeable Covenant of Life*, and extinguish all Sense, and Hope of a Redemption to come hereafter? To what Purpose is it to say to such a People, shut up in earthly Hopes, and worldly Expectations of a carnal Life, 'Thou shalt love the one God of Heaven with all thy Heart,' *&c.* For if He had succeeded in his *Design*, and fixed them in the Belief, that they had *no Treasure* but in this World, we have Christ's Word for it, that the Affections of their Hearts could go no where else, saying, as an eternal Truth, that 'where our 'Treasure is, there must the Heart be also.' So that in this Case, no Love of God, and therefore no other Divine Virtue, could have any Place in those, who conformed to the *Design* of *Moses* in his Religion.

The Doctor with some Indignation, tries to evade this unavoidable Consequence, in a Passage upon *Peter Baro*. 'But 'those, *says He*, who will talk after him in this Age, must have 'lost both *Sense* and *Shame*. The true Foundation of Morality 'is the Will of God. But is not the Distinction between Right 'and Wrong, perpetually enforced by the Law of *Moses* on this 'Principle? This then is the Spring and Origin of all Virtue, 'and to give it the greatest Efficacy, the Love and Fear of God 'is *there* likewise incessantly inculcated. But how does a long, 'or short Existence, a Life here, or elsewhere, at all affect the 'Practice of Virtue so founded?'*

All this is quite beside the Point, and leaves the *Jews* under the same Incapacity of every Divine Virtue, as has been above asserted. For a *short* or *long* Existence of the Creature is here never thought of, or urged as a *Reason*, why it should, or should not be morally Good. For *Duration*, considered in itself, whether short or long, is only a *natural* Consequence of *that kind* of Life, which the Creature hath. For, such as its *internal* Nature and *Birth* of Life is, *such* is its Duration. And again, such as its internal Nature, and Birth of Life is, such is the Good, and Evil that belongs to it, without any Regard to its longer, or shorter Duration.

Now it is the *internal* State, and Nature of Man's Life, not considered as *short*, but as *wholly earthly*, and created for only *earthly Goods*, that is the Reason, why *such a kind* of Life is incapable of any Divine Virtue, and cannot possibly have any other Love, Affections or Tempers, but such as are confined to this World. And also, why every kind of Envy, Greediness, Selfishness, Craft, and Contrivance how to get the most of every earthly Thing, that he likes best, must govern every Man, that

* *D. L.*, page 587.

has only the earthly Nature of this World in him, as unavoidably, as they govern Birds, and Beasts. And to tell such a People of a *Goodness*, to which their earthly Nature does not lead them, as it leads every other Animal to that which it likes, is as vain, as to preach to the *Sparks*, not to fly upwards. Nor can a Nature, *wholly earthly*, any more sin, by coveting *only* earthly Things, than the *Lion* sins, by having all his Heart set upon his Prey.

But the Doctor has a Maxim, by which he proves, that the *Jews*, though having *only* the earthly Life of this World in them, and wholly confined to earthly Hopes, and Enjoyments, yet might and ought to have been heavenly minded, *namely*, because *the true Foundation of Morality, is the Will of God.* And yet so it is, that this very Maxim is itself a sufficient Proof, that an earthly People, created only for earthly Goods, are by *the very Will* of God directed to be earthly minded. For the *Will* of God, is only *so far* the *Law* of every Creature, as his Will is *in it;* and his Will is, and can be, no other *in* the Creature, but that which is manifested by *that kind* of Nature, which it hath only from the Will of God. Therefore earthly Creatures, by being earthly minded, pay as full Obedience to the Will of God, as pure heavenly Spirits by their being heavenly minded. Therefore if Man is only an Animal of this World, by the *Will* of God, distinguished only from other Creatures, by superior Skill, Subtlety, and Contrivances (as they are from one another), he neither is, nor can be, under any other Law, or Rule relating to his Good and Evil, but that which is the Law and Rule of all other Animals, that have all their Good and Evil from this World. And as it is as good in the *Wolf*, to be ravening, as in the *Lamb* to be harmless, because they both follow their created Nature; so if Man is as merely a Creature of this World, as they are, when he, by his superior Subtlety, in order to make the most of his worldly Life, either feigns the Innocence of the Lamb, or puts on the ravening Wolf, he follows *his* Nature, as they do *theirs*, and is just as good and as bad as they are. And to tell such a Man of the Beauty of Holiness, or call him to the Denial of his *own Will*, for this Reason, because the *true Foundation of Virtue, is the Will of God*, would be to as much Purpose, as *heartily* received, and as *fully* observed, as if you were *only* to require him never to sleep any more, for this Reason, because holy Angels never slumber, nor sleep in Heaven. For what can Earth have to do with Heaven, or a Creature that can have no Good, all its Life, but that which is like the good of Milk and Honey, have to do with the Goodness of any Divine Virtue?— If therefore *Moses designedly*, and *effectually* fixed the *Israelites* in

a firm Belief, that they had no Good to receive, or hope for, but that which Flesh and Blood could find in earthly Things, they were by him taken out of the Sphere of every Virtue, that can be called godly or Divine, could have no other Fear of God, but like That, which they might have towards Him, or the Giants, nor any other Love of God, but that which they had to their Bellies.

Further, that the Doctor has not at all entered into any right Conception of the Subject, He is upon, is plain from his asking, 'But how does a short or long Existence, a Life here or elsewhere, at all affect the Practice of Virtue so founded ?'—It just so much affects it, as *Place*, or *Space* affects the Existence of Bodies, they are not brought forth by Place or Space, but they could have no Possibility of Existence, but in Place or Space. And thus it is, that *Duration* affects the Practice of all Divine Virtue, that it could have no Possibility of Existence, but in a Nature incapable of dying.—*Corruptibility*, and Divine Goodness, are as impossible to be united, as Life and Death.—And a *perishable* Creature, full of *Divine Love*, is as absurd, as a *Storm* or Tempest full of heavenly Serenity.—Death may as well exert all the Functions of Life, as a mortal Creature breathe forth the Spirit of heavenly Tempers and Affections. How comes it that Flesh and Blood cannot enter into the Kingdom of Heaven ? It is because nothing that is *mortal*, can be *heavenly*, and therefore if all that is in Man, is mortal, nothing in Man can possibly be heavenly minded. For though the *Duration* of the Creature is not the Ground, or Reason of any Divine Virtue, yet no Creature can be capable of it, but that, which by the *Divinity* of its Birth, is born immortal.—*Again*, As no *Divine Goodness*, so also no sin *against God*, can have Place in any Creature that is subject to Death. For nothing can Sin *against God*, but that which hath truly, and essentially the Nature and Life of God *in it;* as nothing can act contrary to *Sense* and *Reason*, but that which hath Sense and Reason in its Nature. If therefore Angels and Men, were not Partakers of the Divine Nature, in the Birth of their Lives, they could no more sin against God, than a Man born blind can sin against the Light of the Eyes.

For where the Divine Nature is not in the Creature, it could no more commit *one Sin* against God, though it should live a thousand Years, than *Adam* could have fallen from God, a thousand Years *before* He was created in the *Image* and *Likeness* of God. The one, is the same Absurdity as the other.

Now the true Origin of Immortality in the Soul of Man, lies in its *Will-Spirit*, which is not a created Thing, but is a *generated* Birth, or real Offspring of the eternal, unbeginning *Will-Spirit*

of God, of the same Nature with it, coming from God, as the Thoughts of the Mind, are generated from the Mind, are of the same Nature with it, as Births, and Issues out of it. And no Creature can have *Freedom of Will*, but that which has this *Will-Spirit* of God *in it*. For no Will is, or can be *free*, but the Will of God, and where the Will-Spirit of God is not, there is, and can be nothing, but the Instinct of Nature, which can only go on in one Way, as Nature works. Therefore so sure as Angels and Men have a Freedom of Will, so sure is it, that the Will-Spirit of God, has its Birth in them.

And this is the Ground, and Reason, why the Soul of Man, is, and must inevitably be *immortal*. It is because the Will-Spirit of the Soul, the Leader, and Former of its Life, being *generated* from the Will-Spirit of God, Death can have nothing to do with it, or have any Relation to it. It must *always* live, because it has nothing but *Life* in it. Neither can its Works die, or depart from it, because whatever it works, it works from itself, and every Thing it brings forth, is its *own Offspring*, or rather a *Growth* of itself. All therefore that the Will-Spirit hath done, though in a temporal World, must go along with it into its own Eternity. It can no more depart from its own Works, than it can depart from itself, and therefore the Scripture saith, that *our Works follow us*.

In this free Divine Will-Spirit of the Soul, lies all Man's Capacity for Divine Goodness. For, to choose to *will* that, which God wills, and to love that which God loves, is the whole Essence and Spirit of all Divine Morality. But nothing can do this, where the Divine Nature is not, any more than there can be *bestial* Appetites, where there is no *bestial Nature*.—To have *Freedom of Will*, is the same Thing, as to be *born of God*, and to be born of God, is the same Thing, as to have a *Capacity* for Divine Virtue.

What a Weakness therefore is it in the learned Doctor, to suppose, that a *long*, or *short Existence*, hath nothing to do with Divine Virtue, when nothing can have a short or long Existence, but according to the *Birth* or *Quality* of its Nature? But if the Birth, or Quality of its Nature has nothing to do with the Capacity for Divine Virtue, then *every kind* of Nature, whether it hath Freedom, or no Freedom of Will, a Birth, or no Birth of the Divine Nature, is equally capable of Divine Virtue. But if *Freedom* of Will, if a Birth of the Divine Nature in the Soul, are the only possible Ground of Divine Goodness in the Creature, then no creaturely Nature can be Good, or capable of Goodness, but that which is as incorruptible, and immortal as that Will-Spirit which is an immediate Birth out of the ever-living God.

What an Inconsistency, to say of a Creature of a *short Existence*, or whose Life is vanishing away, that its true Father is in Heaven, and that it ought therefore *to be perfect as its heavenly Father is perfect?* Can That which is daily tending to *Non-existence*, be daily growing up in the Perfection of God, or that which is always approaching towards Death, be a true Child of the ever-living God? As well might it be said of the *Mushroom*, that it has the Angels in Heaven for its true Brethren, as of Man, beginning to exist to Day, and ending his Existence To-morrow, that He is a true Birth or Child of his everlasting Father in Heaven.

Now as nothing can have any moral Goodness in it, but so far, as the Goodness of the Divine Nature is brought to Life in it, so neither can it have any *free Will*, but because the free Will of God is born in it. For nothing has Power over Nature, or any Possibility of ruling its Workings, but the *one free* Will of God, which brought forth Nature. Therefore, so sure as Man has any Freedom of Will *over his Nature*, so sure is it, that the Divine free Will hath a Birth in Him. And so sure as he has any Possibility of *loving God*, and Goodness, so sure is it, that he is born of God. And therefore of all Truths, none can be more evident than that the Immortality of the Divine Nature is *essential* to, and *inseparable* from the Soul of Man.

Hence may be seen the great Impropriety of speaking of a future State, as a *Sanction* to the Laws of God, and of asking as the Doctor, and this Author doth, 'If the Doctrine of a future 'State, was intended for a Sanction of the Jewish Religion, why 'is it not plainly to be found there?' Since all agree, 'that the 'Sanctions of a Religion, should be delivered in as open and 'explicit a Manner, as the Precepts of it.'*

I have sufficiently shown, that a Future State was as evidently the *one Foundation* of the Patriarchal, as it is of the Gospel Religion; but to call it a *Sanction*, under either State, and Reason upon it under that Idea, is a most gross Mistake of the whole Nature of the Thing. For a Sanction is *purely That*, which may be *discretionally*, or *arbitrarily* given, or not given, done or not done to those, who are called to obey a Law.

But a future State, whether of Happiness, or Misery, has nothing of this Nature in it, it is nothing *discretionally* or *arbitrarily* done, or given to the Soul, but is only the Soul's Continuance in the Possession of That, which this Life hath done in it, and to it.

Therefore to speak of future Happiness and Misery, as

* *Free Examination*, pages 75, 82.

Sanctions, and such Sanctions as are to be found in one Divine Religion, and not in another, is as absurd, and contrary to the Nature of the Thing, as to call our *free Will*, and *natural Understanding*, Sanctions, and *such* Sanctions, as are in one Dispensation of God, and not in another.

For Happiness, and Misery are as essential to our Life, are as daily with us, make as much a Part of us, and are as inseparable from our Nature, as the Workings of our *Will* and *Understanding* are, and we have neither the one, nor the other, but just as the *Workings* of our Will, and Understanding proceed. And a future State is nothing else but a going on, or Increase of *that same* Happiness or Misery which we had here, just as it is the Increase, or Progress of that same Working of the Will and Understanding, that we had here. But if a Sanction, is in its whole Nature, a *discretionary*, and *arbitrary* Thing, to call a future State a Sanction, because it may and ought to be considered, as a Motive to Holiness, is as much mistaking the Nature both of a Sanction, and a future State, as to call our *Will* and *Understanding* Sanctions, because they are, and ought to be considered, as powerful Motives to eschew Evil, and cleave to that which is Good.

There are some other most egregious Errors which I intended to have remarked upon, but I am already got beyond the proper Bounds of a Letter.—But holy *David's* Case, I cannot but mention, as sufficient to have deterred the Doctor from an Hypothesis, which has obliged him to place this Divine sweet Singer of *Israel* amongst those, who had not the least Sense, or Thought of any eternal Relation, they had to God. This holy *David*, the Man after God's Heart, the Type of Christ, the Royal Prophet, 'who knowing that God had sworn with an 'Oath, that out of the Fruit of his Loins according to the Flesh, 'He would raise up Christ to sit on his Throne'; this great Prophet, who foretold the Resurrection of Christ, 'that his Soul 'was not left in Hell, neither did his Flesh see Corruption,' this *David*, thus deep in the Counsels of God, and acquainted with the great Article of the Resurrection, whose inspired Psalms are, and have been chanted in all Ages of the Christian Church, as the pious Breathings of the Holy Spirit, this holy, spiritual, typical, prophesying *David* is, for the sake of the Doctor's Project, crowded amongst those, who were not allowed to have any other Relation to God, or any Thing else to hope from Him, or Thank Him for, but the Blessings of a temporal Life, till Death had put the same End, to the *All* of *David*, as it did to those few Sheep, that He had once kept. And what is still worse, this same *David* is made the most zealous Preacher up

of the Folly of fearing, or hoping for any Thing after Death. And is, as such, appealed to by the Doctor, and his Assistant, as giving the most full Evidence against all Happiness, but that of this Life, and represented in his Divine Transports, as setting forth the Wisdom of Believing that the Life of Man ends like that of rotten Sheep, in a Death *that* brings him into the dark *Land of Forgetfulness;* singing gloriously, 'the Dead praise not 'the Lord, neither any that go down into Silence. In Death 'there is no Remembrance of Thee: in the Grave, who shall 'give thee Thanks?'

Thus it is, that *David*, by these Gentlemen is made a Preacher against a future State; not considering, that such Infidelity would have been worse in *David*, than it possibly can be in any modern Infidel. But the Truth of the Matter is this, the Holy Prophet in all Passages of this kind, is only calling upon God for the *Continuance*, and *full* Manifestation of the *Blessings* of *that* temporal Theocracy, which could only be given by God, or received by Man, whilst He was on this side Death, and the Grave. And the *Darkness*, *Silence*, or *Insensibility* affirmed of Death, has no Relation to a *total End* of all Life and Sensibility, but only and solely to a total End of all *Enjoyment*, *Sight*, or *Sense* of the Wonders and Blessings promised by the Divine Theocracy. Thus, 'Shall thy Lovingkindness be showed in the 'Grave? Shall thy Wonders be known in the Dark? Or thy 'Faithfulness in Destruction?' Plainly shows, that He calls Death, a State of Darkness and Insensibility solely with Regard to God's temporal Wonders and Blessings, and only sets forth this plain, and innocent Truth, that temporal Death puts a full End to all temporal Enjoyments. And thence it is, that He calls upon the Divine *Faithfulness* either to make good that Covenant of temporal Blessings in this Life, or it could not be made good at all; because a Death to this Life, must be an absolute Death to all the good Things of this Life.—*David*, as a *Son* of *Abraham*, *Isaac*, and *Jacob*, had their Faith and Piety, and as such, his Psalms are as full of heavenly Devotion, as flaming with Divine Love, as if composed by an Angel. But *David*, as a *Son* of the Covenant made with *Moses*, was also an Heir of the temporal Blessings of the Theocracy; and in this Capacity, the heavenly, angelic Psalmist, had a Right to say, 'Why do the Wicked prosper? My Tears have been my Meat, 'while they continually say unto me, Where is thy God?—Wilt 'thou show thy Wonders in the Grave?' That is, canst thou perform thy promised temporal Blessings, when Death has taken away all Possibility of receiving them?

And thus the holy *David*, though full of the Faith of *Abraham*,

and knowing that Christ, his Son according to the Flesh, should die, and rise from Death, to effect the Redemption, promised to his Fathers, could with the Fulness of this Belief, call temporal Death, an utter Insensibility, and Incapacity to receive the temporal Blessings of that Theocracy under which God had placed him. And this is the Ground of rightly understanding all that is said, by the other holy Penmen of Scripture in the Language of *David*.

But if it could be supposed, that *David* by the foregoing Expressions, meant to give up the Promises of eternal Redemption made to all his Forefathers, and called the World to look for no more, but what they could get in this Vale of Misery, what Excuse can be made for the Christian Church, which from first to last, has made such heathenish Songs a Part of the Gospel Service? For in this Case, these Psalms may be justly esteemed profane, as having a more direct Tendency to beget, and fix Infidelity in the Hearts of Men, than the Hymns of the heathen Poets.

In haste, as I am, to have done troubling your Lordship, I must yet add a Word, upon the Doctor's most theological Account of Man's first Ability to speak articulate Words.

'In judging,' says He, 'only from the *Nature of Things*, without 'the surer Instruction of Revelation, one should be apt to embrace 'the Opinion of *Diodorus Siculus*, that the first Men lived for 'some Time in Woods, and Caves, after the manner of Beasts, 'uttering only *confused Sounds*.'* And yet it is hardly possible for a Man to make a Judgment more contrary to the Nature of Things. For does not the Nature of almost all Animals, Beasts, and Birds show us, that they have all of them, a natural untaught Language, not consisting of *confused Sounds*, but altogether distinct by an articulate Difference, and highly intelligible to everyone of the same Species? If therefore the Nature of Things will *allow* us to suppose, that Man was created as perfect in his Kind, as the Animals were in theirs, then the Nature of Things will *oblige* us to affirm, that the first of Mankind had from Nature, an untaught Language, as suitable to the Ends of their Creation, as useful, as distinct, and intelligible to themselves, as that of Birds, or Beasts, is to them in their several Kinds. Now it must not be said, that the Doctor has adopted the *whole* Opinion of *Diodorus*, though so highly (as he thinks) conformable to the Nature of Things; for he has given up that of Man's living *in Woods and Caves, &c.*, and has only chosen to stand by that, which is much the worst Part of it, namely, his

* *D. L.*, vol. ii., page 81.

natural Inability to utter any Thing *but confused Sounds.*—However, to make Amends for all this Poverty of Speech, in which Man was brought forth by God, the Doctor has a *Conjecture*, how it soon came to be better with Him. In Scripture, says He, 'we find that God taught the first Man, *Religion*, and can 'we think, He would not at the same Time, teach him Language? 'Again, when God created Man, He made Woman for his Com-'panion, and Associate, but the only Means of enjoying that 'Benefit, was the use of Speech. Can we believe that He would 'leave them to get out of the *forlorn Condition of Brutality* as 'they could?'*—Shocking and even blasphemous Words! For how little short can it be of that, to say, that Man, created in the Image and Likeness of God, was created in a *forlorn Condition of Brutality?* Has, or can any Infidel more despise and ridicule all that is said both in the Old, and New Testament, concerning Man's Creation, his high Birth, and Destination, his Fall, and Redemption, than is here done?

In the Scripture we are told, that Man in the first, perfect State of his Creation, came forth a living Image, and Likeness of the all-perfect God; that He came forth in this distinguished, and exalted State of Perfection, above all other Animals of this World, in order to be a Lord, and Ruler over them. Can there be a more open Ridicule made of all this, than to hold, that this first glorious Image of God, came forth in a *forlorn brutal Condition*, unable to utter any Thing, but dumb, and *confused Sounds?* Or what can be more unbecoming a Christian Doctor, than to espouse such a paltry Notion from the Authority of a Pagan *Greek*, in full Contradiction to all, that *Moses*, Christ and his Apostles, have said of the first heavenly Nature, Divine Birth and glorious Prerogatives of Man? What a Mockery is here made of the whole Christian System, which supposes Man to have fallen from such a high Degree of heavenly Union with God, that nothing less than the Birth of the Son of God in fallen Man, could restore him to that Perfection, which He had at first? What a Folly to talk of the Fall of Man, or his Possibility of sinning against God, if he came out of the Hands of God in a *forlorn Condition of Brutality?* For supposing him to be such, he must have wanted a new Birth, before He fell, or could possibly be guilty of falling from any heavenly Perfection, unless in such a *good Sense*, as a Creature born without *any Eyes*, may be charged with the Guilt of having renounced the Perfection of Sight.

But the Doctor comes now to his full Proof, that Man had at

* *D. L.*, vol. ii., page 81.

first no articulate Speech, and that He was actually taught it afterwards by God, from these Words of *Moses;* 'God brought 'every Beast of the Field, and every Fowl of the Air, unto 'Adam, to see what He would call them.'

And yet, so unlucky is the Doctor, that no Words in the World can give a higher Proof, that *Adam* had not only an articulate Speech, but in such a Degree of Perfection, as none of his Natural Sons, not the whole Tribe of Linguists, Critics, and Grammarians, ever had, or can possibly have. For if it could be supposed, that any Man was a hundred Times more knowing than the Doctor is, in what He calls his *Enigmatic, Curiologic, Hieroglyphic, Emblematic, Symbolic, &c., &c.,* Profundities, yet if all the Beasts of the Field, and all the Fowls of the Air, were to be brought before him to be distinguished from one another, by articulate Sounds of his Voice, even such a Man would be as unequal to the Task, as a *Tom Thumb.* And of all the Absurdities, *that* ever were heard of, surely none can equal that, of supposing, that *Adam* had not an articulate Speech, but had it to learn at a Time, when he was called to the highest Exercise of the highest Perfection of Language, namely, to *distinguish* such an infinite Number of Creatures, by different articulate Sounds of his Voice. It is like supposing, that a Man whose Eyes had no *natural Power* of distinguishing one Thing from another, should therefore, and on that Account, have all the Creatures in the World, brought before him, that He might describe every Difference in Form, and Figure, that belonged to them. And yet the Doctor is so charmed with this Sense of the foregoing Words, that He fathers it upon *Moses,* as an *uncommon Elegance.*—He proceeds next to censure a *generally* received Opinion, *viz.,* that *Adam gave every Creature a Name suitable to its Nature.* And yet the inspired Text directly affirms this, saying, 'And whatsoever Adam called 'every living Creature, that was its Name,' that is, *That* was *true* of it; for surely the Text would not have said, '*That* was its '*Name,*' if it had not been *true* of it, which it could not have been, if it had mistook, or misrepresented its Nature.—But, however, in Favour of the Doctor let it be supposed that *Adam* neither *did,* nor *could* name the Creatures *suitable* to their Natures, and then it will follow, that they were all brought before him in vain, that He might as well have named *them before* He saw them, as *afterwards;* that He was called to do That, which had neither *Right,* nor *Wrong* in it, to say *something,* which was no better, than if He had said the Contrary, and to distinguish Creatures by different Names, but not according to their different Natures.

But of *Adam's* Divine Ability to give Names to the Creatures suitable to their Natures, much greater Things are to be said, which must be left to some other Occasion.—The Language of every Creature is natural, and not taught; it is as much the Effect of its *whole Nature*, the joint Operation of its Soul, Spirit and Body, as its *Life* is; and is articulate, or not articulate, good or evil, harmonious or horrible, just as the Life of the Creature has more or less of the Perfection of a Divine, or earthly Harmony in it.—And these Words of our Saviour, though spoken on a particular Occasion, that 'out of the abund-'ance of the Heart the Mouth speaketh,' contain the *whole Philosophy* of the Language of all Creatures, whether in Heaven, on Earth, or in Hell. And no Creature wants any more Teaching, how to *speak* its own Language, than it wants to be taught how to *hear*. And if Man is the only Creature in this World that wants to be sent to School, it is the greatest of all Proofs that he has lost the original Perfection of his Nature, and is dead to that living WORD of God, which he had at his Creation, and so must learn an A, B, C, Language that is neither natural to him, or any Man else. And if it were not thus, that He was dead to his first heavenly Power of speaking, it would be as impossible for one Man born in this Climate to speak unintelligibly to a Man born in another Climate, as for one Angel to speak unintelligibly to another, nor could there be any more two Languages amongst Men on Earth, than there are two Languages amongst Angels in Heaven.

Hence the shining Sons of verbal Literature, whether Critics, Linguists, or grammatical Orators, may see, if they will, that the mighty Province in which they make such Figure, is procured for them, by Man's having lost all that was good, Divine and heavenly in the Language of his first perfect Nature. Otherwise the Prince and the Peasant all round the Globe, had had but one Language on Earth, as Angels have in Heaven, as sure as they had but one Nature.

The Doctor has by strength of Genius, and great Industry, amassed together no small Heap of learned Decisions of Points, Doctrines, as well Heathenish, as Christian, much the greatest Part of which, the Christian Reader will find himself obliged to drive out of his Thoughts, as soon as he can in right, good Earnest say with the Jailor, 'What must I do to be saved?'—This Collection of Decisions, he calls his *projected Defence of Christianity*, which if it was *such*, Christianity must have been but poorly provided for its Support by the four Gospels. I shall make no Doubt of his intending, what he says, by them. But a *Project* in Defence of Christianity, is not more promising,

than a *Trap* to catch Humility. The Nature of Things allows no more of the one, than of the other. To be a Defender of Christianity, is to be a Defender of Christ, but none can defend Him in any other Sense, or Degree, than so far as he is his Follower. To be with Christ, is *to walk as He walked*, and He *that* is not so with him, is *against Him*, and is rejected as an Enemy, though He should say, *that* He had *prophesied* and *wrought Miracles* in his Name.

There are *two Ways* of embracing Christianity, the one is, as a *Sinner*, the other as a *Scholar;* the former is the Way taught by Christ and his Apostles, the latter is the Invention of Men, fallen from the first Spirit and Truth of the Christian Life under the Power of natural Reason, and verbal Learning.—A Change, which has some Likeness to that, which happened to the good Light of the Heathen World: The Original *Philosophers*, who lived what they said, were succeeded by a Race of *Sophists*, who had no Wisdom of Philosophy, but that of Descanting, Disputing, and Writing about what the Philosophers had taught.—Now, the two Ways above-mentioned, are not to be considered, as only the one better than the other, but in such a Difference, as *Right* and *Wrong*, true and false, bear to one another. For there is no Possibility of entering, or taking one progressive Step in Christianity, but as a *Sinner*, for it has no Errand but to the Sinner, has no Relief but for Sin, and nothing can receive it, but the Heart wounded, and wearied with the Burden of its own Sin. All the Gospel is but a foreign Tale, a dead Letter to the most logically learned Man in the World, who does not feel and find in the Depth of his Soul, that all the Reasonableness, and Excellency of Gospel Truth, lies in that Fund of Sin, Impurity, and corrupt Tempers, which are and must be inseparable from Him, till in Christ Jesus he is born again from Above.—Every other Confession of the Reasonableness and Excellency of the Christian Religion, but that which the *Conviction* of Sin and Misery in the Soul, makes of it, is but like the Praise of a *Stander-by*, who commends something in which he has no Concern. And if the Doctor, in his Application to the Deists, had pressed home this affecting Truth, which stands at the Door of every Man's Heart, and is the only Ground of Christian Redemption, he had shown a better Care and Concern for their Souls, and had done more to awaken them out of their Infidelity, than by all *that* Wit and Satire in his *Dedication* of his Book to them. For Like begets Like; Love and Seriousness in the Speaker, begets Love and Seriousness in the Hearer; and He *that* has no Earnestness towards Unbelievers, but that of persuading them not to lose their Share of the *Love* and *Mercy* of

God in Christ Jesus, towards helpless, fallen Man, must and can only do it, in the Spirit, and Language of that Love and Goodness, in whose Arms, He longs to see them embraced.

But as no Man ever came to Christ, but because he was weary, and heavy laden with the Burden of his own Natural Disorder, and wanted rest to his disturbed Soul, so nothing can help Man to find the Necessity of coming to Christ, but that, which helps him to find and feel a Misery of Sin and Corruption, which in some, the Care and Pleasures of this Life, and in others, the Happiness of finding themselves Wits, and polite Scholars, never suffered them to feel before.

Our Lord's Parable of the *Prodigal* Son, contains the whole Matter between God and fallen Man, it relates nothing particular to this, or that Person, but sets forth the strict Truth of every Man's State, with regard to his heavenly Father. For every Son of *Adam* has every Thing in Him, that is said of *that* Prodigal, he has lost his first State and Condition, as he did, is wandered as far from his heavenly Father and Country, has abused, and wasted his Father's Blessings, and is that very poor Swineherd, craving Husks in a Land of Famine, instead of living in the paradisaical Glory of his Father's Family; and of every Reader of that Parable, it may be justly said, 'Thou art 'the Man.' And no Son of *Adam*, do what he will, can possibly come out of the Poverty, Shame, and Misery of his fallen State, till he finds, and feels, and confesses from the Bottom of his Heart, all that, which the penitent Prodigal found, felt, and confessed.

I should have had much Uneasiness, my Lord, in exposing so many gross Errors both in the Matter, and Manner of the Doctor's Books, did not my Heart bear me full Witness, that no want of Good-will, or due Respect towards him, but *solely* a Regard to That, which ought only to be regarded, has directed my Pen.

I am, My LORD,
With all dutiful Respect and Veneration,
Your Lordship's most Obedient,
Humble Servant,
WILLIAM LAW.

King's Cliffe,
Mar. 14, 1757.

FINIS.

OF JUSTIFICATION BY *Faith* and *Works*.

A

DIALOGUE

BETWEEN

A *METHODIST*

AND

A *CHURCHMAN*.

By *WILLIAM LAW*, M.A.

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A
DIALOGUE
BETWEEN
A *Methodist* and a *Churchman*.

METHODIST. Say what you will, Sir, I must still stand to it, that almost all the Sermons of your Bishops and Curates, for these last hundred Years, have been full of a Soul-destroying Doctrine.*

Churchman. Pray, what is that Doctrine?

Methodist. It is the Doctrine of Salvation, 'partly by Faith, 'and partly by Works; or Justification by Faith and Works.'†

Churchman. Salvation by *Faith and Works*, is a plain, and very intelligible Scripture-Truth. But Salvation *partly* by Faith and *partly* by Works, is a false and groundless Explication of the Matter, proceeding either from Art, or Ignorance.—What sounder Gospel-Truth, than to say, that we are saved by *Jesus Christ*, God and Man? But, what falser Account could be given of it, than to say, that if so, then we are saved, partly by Jesus, and partly by Christ; that Jesus does something, and Christ adds the rest. For is not Jesus Christ, as such, the one undivided Saviour, with one undivided Operation? And who can more endeavour to lose the Meaning, and pervert the Sense of this Gospel-Truth, than he, who considers Jesus, as separately, and Christ as separately, doing their Parts one after the other, the one making up what was wanting in the other, towards the Work of our Salvation?

Now to separate Faith from Works, in this manner, the one partly doing this, and the other partly doing that, is in as full Contrariety to Scripture, to all Truth, and the nature of the thing, as to separate Jesus from Christ. For as the *one Saviour* is manifested in and by Jesus Christ, one undivided Person; so the *one Salvation* is manifested, when Faith is in Works, and Works are in Faith, as Jesus is in Christ, and Christ is in Jesus.

Again, how plain and good a Scripture-Truth is this, that the loving of God with all the Powers of Heart, Soul, and Spirit, and the loving our Neighbour as ourselves, is the one true ful-

* *Mr. Berridge's Letters*, page 20. † *Ibid.*, page 13.

filling of the whole Law and Prophets. But how falsely would this be set forth by him, who should say, that it is *partly* the Love of God, and *partly* the Love of our Neighbour, the one adding that which the other wanted, and doing that which the other could not do; as if they were two separate Things, which with their different Powers make up the fulfilling of the Law.—For these two Loves, or rather two Names of Love, are, in the strictest Truth, but one Thing, one Divine Spirit of Love, from one Ground, full of one and the same Operation, no more different, or separable from one another, than *Flame* is different, or separable from its *flying upwards.*—Thus St. John, 'If a 'Man say, I love God, and hateth his brother, he is a Liar;'—but he could not therefore be a Liar, if the Love of God was a different, or separate Thing from the Love of our Neighbour.

Yet this is your Friend's false and mistaken way of setting forth Justification, if so be, it is by Faith and Works; namely, his dividing them asunder from one another, and ascribing his own invented *partlys* and *partlys*, first to one, and then to the other; all which is as mere Fiction, and full of the same Absurdity, as if some other Scholar, should with the like *partlys* set forth the State of a living Creature; *viz.*, that if it is in a living State, it must be so, partly by *Life*, and partly by its *living Operations*, as if Life and its *living Operations* were two distinct and separate Things, that contributed their separate Powers, and joined in their different Actions, to make and keep up *a living Creature.*—This, and not one jot less, is the Absurdity of your partlys and partlys, ascribed to a Justification, supposed to be the Effect of Faith and Works.—For Christian Faith and Christian Works, are as much one and the same indivisible Thing, as *Life* is one and the same indivisible Thing with its *living Operations.*

Methodist. I can call all this nothing else but quibbling about Words, and mere running away from the one only Thing, which ought to be debated, and that is, whether St. *Paul* hath not, over and over, placed the whole of Justification *in* and *by Faith alone?*

Churchman. Let me ask you, did you ever hear or read of a dead Faith, and a living Faith, or do you think the difference between them to be nothing at all, but that the one has as much of Justification in it as the other?

Methodist. This is a trifling Question, since you know, as well as I do, that our awakened Preacher has expressly declared, that there is dead Faith, and that it is then dead, when it *worketh not by Love.*

Churchman. Well then, if so, the Matter stands thus; *Works* prove Faith to be living; Want of Works prove Faith to be

dead; and thence you conclude, that it is a Soul-destroying Doctrine, to teach Christians, that they are to be saved by Faith and Works.—Surely, Sir, you are not quite awake.

Methodist. You are growing hot, my Friend, but be as hot as you will, I must tell you in the Words of Mr. B—— 'That be 'you ever so sober, serious, just, and devout, you are still under 'the Curse of God, provided you have any allowed Reliance on 'your own good Works, and think that they are to do something 'for you, and Christ to do the rest.'

Churchman. In Answer to this, I only say, that be you and your Friend ever so full of *Faith*, so that you could remove Mountains, you are still under the Curse of God, provided you have any *allowed Reliance* upon your *own Faith*, and think that it is to do *something* for you, and Christ to do the *rest*.—For a *Reliance* upon our *own Faith*, and a Reliance upon our *own Works*, are just that same *good Thing*, and equally contrary to the Truth of Faith, and the Truth of Works.

Methodist. What true Methodist ever called true Faith our *own Faith?* Does not the Scripture say, it is the Gift of God?

Churchman. What true Christian ever called good Works our *own* Works? Does not the Scripture say, 'it is God who worketh 'in us, both to will, and to do?'—Now if your Faith may be called *good* and *saving*, because it is God's Gift, and Power within you; then a Christian's Works may be called *good* and *saving*, or such as work out his Salvation, because they are all wrought in God, and by his Power working in him.—But now, suppose one Man to rely on his own Faith, and another to rely upon his *own Works*, they then are both of them carnally minded, and the Faith of the one, and the Works of the other, are equally the same worthless, filthy Rags.—On the other hand, do but (as plain Scripture requires you) ascribe good Works of the same Original, and Divine Power, as a right Faith must be ascribed to, and then Faith and Works are equally one Power of God to Salvation, because equally the same saving, redeeming, and sanctifying Work of God in our Souls.

Methodist. I wonder you should thus strive to puzzle and darken one of the greatest, and most plain Truths of the Gospel. Can anything be more plain than the Case of the Pharisee, 'God, 'I thank Thee, that I am not as other Men are; I fast twice in 'the Week, I give Tithes of all that I possess,' *&c.?* Here you have Works pleading their Cause.—Now how came the Publican without any Works, saying only, 'God be merciful to me a 'Sinner,' to be justified *rather* than this good working Pharisee? Can anything be more decisive than this?

Churchman. Let it then be supposed that the Pharisee had

said, God, I thank Thee, that my *Faith* is not like other Men's Faith, it needs not the help of fasting and praying, *&c.* I ask you, had this been a better Pharisee than the other? Had this boasting of a Faith been better than that boasting of Works? Or might not Christ have here justly said, that the Publican's 'God be merciful to me a Sinner,' had more of God and Goodness in it, than the Pharisee's boasting of his solitary Faith?—But now, if such a Passage as this, of a Pharisee boasting of a *Faith* without Works, was to be found in Scripture, and condemned by Christ, surely it would be great Delusion to appeal to it, as a full and decisive Proof of the *Vanity* and Insignificancy of *Faith*, and of its being rejected by Christ, as of no Avail.—Yet this would be full as well, as to appeal to what Christ said of the Pharisee's boasted Works, as a full Proof that *Works* are rejected by Christ, as worse than nothing.

Methodist. Say what you will, I am fully assured of this great Truth, thus expressed by our Friend, 'That the Moment a Man 'seeks to be justified by his *own Obedience* to God's Laws, that 'Moment he falls from Christ, and ceases to have an Interest in 'him.'

Churchman. Here just the same Answer as before will be sufficient, *viz.*, that the Moment a Man seeks to be saved or justified by his *own Faith* in God, that Moment he falls from Christ, and ceases to have an Interest in him.—This is just as good an Argument against *Faith* itself, as your Friend's is against Works. For *own* Faith and *own* Obedience are at the same Distance from God, and are as mere Works of the Flesh, as Self-seeking and Self-love.—But if your Friend would have spoken to the Purpose of the Matter in hand, he should have expressed himself thus, *viz.*, that the Moment a Man seeks to be justified, or made acceptable to God, by Works wrought by the Spirit of Christ living in him, that Moment he falls from Christ, and ceases to have an Interest in him.—Had he thus expressed himself, you see what an Absurdity there had been in it, and yet, without thus expressing himself, his Words are quite foreign to the Matter, and touch not those Works, which are affirmed to be essential to a Justifying Faith.—For the true Christian Man never thinks, or talks of being justified by any *own Obedience*, any more than of being washed and saved by his *own precious* Blood.—But though he has no own *Obedience*, no own *Works*, any more than he has an own *Will*, and own *Love*, yet he has an Obedience and Works, and Will and Love that reach Heaven, and unite with God. How so? It is because by the supernatural WORD and SPIRIT of God, come to a Fulness of Birth in him, his Obedience, his Works, his Will, his Love,

are that which they are, and do that which they do on Earth, to the Glory, and by the same Spirit of God, as Angels do in Heaven.—This is the new Creature that is justified by Faith and Works. Suppose Faith to be not from Christ, or Works not from Christ, and then they are both of them but Works of the Flesh.—But add Christ to Faith, and Christ to Works, and then they are but one and the same *Power of God to Salvation*, and all Difference between Faith and Works is lost, and nothing remaineth, but 'Christ in us the Hope of Glory.' But your Friend forgetting, or not knowing, that no Works, are called Salvation Works, or pleaded for as such, but those that Christ worketh in us, considers, and confounds all Works as *own Works*, and *selfish Works*, and so condemns Christian Works, and the Necessity of them, upon no other Ground, but because *own Works*, which proceed from self, are false, vain, and unprofitable to our Salvation.—Whereas our blessed Lord, has in the plainest Manner distinguished them from one another, and shown us, *when* and *how* Works are our *own*, and of no Avail before God, and also *when* and *how* Works are good and godly, and Works of Salvation, Justification, and Sanctification. 'When thou dost 'thine Alms,' saith he, 'do not sound a Trumpet before thee, as 'the Hypocrites do in the Synagogues, and in the Streets, to be 'seen of Men. Verily I say unto you, they have their Reward.' Here you see what an *own Work* is, and why it has no Salvation-Goodness in it, it is because it is done only to trumpet forth its own Glory. Now where anything like this Trumpet goes along, either with that which we call Faith, or Works, though it should have ever so heavenly an Appearance, it has only the Nature, and can have only the Reward of vain-glorious Alms.—God said to a holy Prophet of old 'Cry aloud, and spare not, lift up thy 'Voice like a Trumpet.' Here is one kind of a religious Trumpet. The Pharisees were learned Men, and full of religious Zeal, and they also had their religious Trumpet, which our Lord condemned.—Therefore Zeal and Trumpeting, are not good, and Things to be trusted to, because they pretend Religion, but may be as different from one another, as a Pharisee is from a holy Prophet.—This ought well to be considered by all, who set a Trumpet to their Mouths in God's cause; for if all that was alive in the trumpeting Prophet, be not alive in them, and all that was alive in the Pharisee, be not dead in them, they will begin too soon, and run before they are sent by God, to preach of the true Life, and the true Death, to a World ignorant, and careless about them.—Again, our Lord saith, 'when thou prayest, thou shalt 'not be as the Hypocrites are, for they love to pray, standing in 'the Synagogues, and in the Corners of the Streets, that they

'may be seen of Men. Verily I say unto you, they have their 'Reward,' and can have no better a Reward, because he that thus prays, makes Prayers an *own Work* of *own Glory*, and therefore they are but an abomination before God.—But now, will you from hence tell the World, that *Alms and Prayers* are Soul-destroying Things, or at best but mere filthy Rags, that signify nothing to him that uses them, because such Alms and Prayers are said to be so by Christ?

For has not Christ in this very Place taught you the direct contrary, and said as much of the *Salvation-Power* of good Works, as he has said of the Nothingness of pharisaical Works?—'When 'thou dost thine Alms,' saith he, 'let not thy left Hand know 'what thy right Hand doth.' And again, 'When thou prayest, 'enter into thy Closet, and when thou hast shut thy Door, pray 'to thy Father which is in Secret, and thy Father which seeth in 'Secret, shall reward thee openly.'—Why is all this Secrecy? It is, that the whole Work, may be solely from, and to, and for God, and that self may have neither Beginning, nor End, or the least Share in it. — Now I ask, have these Alms and these Prayers nothing of Salvation-Goodness in them, when our Lord therefore commands them, that we may thereby obtain a Reward in Heaven? Can they help us to a Reward in Heaven, without helping forward our Salvation? If a heavenly Reward follows such Works as these, must they not on the same Ground, in the strictest sense of the Words, be called *saving* Alms, saving Prayers, as any *Faith*, from Adam or Abraham to this Day, can *be called saving Faith?*—What are all the Promises made to the *Faith* of the Fathers, of a 'City that hath Foundations, whose 'Builder and Maker is God'? what is that *better* and *Heavenly Country*, which was to be the Reward of their *Faith*, but these very Rewards here promised by Christ to the Works of Christian Alms, and Christian Prayers? Our blessed Lord's whole Divine Sermon on the Mount, is nothing else but a continual Doctrine of good Works, and a continual Doctrine of such Rewards as belong to the faithful, diligent Workers.—No Blessedness is ascribed to a single Faith, but all along to some one or other godly Work. 'Blessed are the merciful for they shall obtain Mercy.—Do good 'to them that hate you.—Give to him that asketh you.'—But why all this? It is, 'that you may be Children of your Father, 'which is in Heaven.'—Surely then such Works as make us to be Children of our Father, which is in Heaven, may be said to be *saving Works.*

Methodist. Well, now I fully believe, what a very great Man has often said, that you have not one right Thought or Notion about Justification. But however for once, I must desire you to say, *what,* and *when,* and *where* Justification is.

Churchman. Surely I shall not be much mistaken, if I shall venture to say, it is *then* and *there*, where there is *no Condemnation.* Now St. *Paul* saith, 'there is no Condemnation to them 'that are in Christ Jesus.' If you ask him, who are those that are in Christ Jesus? He tells you in the very next Words, they are those 'who walk not after the Flesh, but after the Spirit.'—But no one doth, or can walk after the Flesh, but he who doth the *Works* of the Flesh, nor anyone walk after the Spirit, but he who doth the Works of the Spirit.—So then whether you consider Justification, or Condemnation, Works are the whole of the Matter. No Condemnation but from our evil Works, no Justification but from our good Works.—Evil Works are from the Spirit of Satan, working and ruling in our animal Birth of Adam's poisoned Flesh and Blood.—Good Works are from the Spirit of Christ, working in that blessed *Seed of the* Woman, or *incorruptible Seed of* the WORD (common to all Men) till it comes to a Birth of the new Creature, created unto good Works in Christ Jesus.—Thus the Works of the Devil in us, are our only Condemnation, and the Works of Christ in us, are our only Justification.—And by thy *Works*, thou shalt be *justified*, is just the same scriptural, immutable Truth, as by thy Works thou shalt be *condemned.*

Would you see the Truth of Justification, and the Truth of Condemnation, free from all Possibility of Mistake, look how the righteous Judge of all the World, will proceed at the last Day.—Mankind is then to be divided into two sorts of People, the one called *Sheep*, the other *Goats.* To the Sheep, saith Christ, 'Come 'ye blessed of my Father, inherit the kingdom prepared for you 'from the Foundation of the World.'—Whence now comes this Blessedness, or how came they to be the blessed Heirs of such a prepared Kingdom? The one sole Reason of it, is thus given by Christ, namely because of their good Works. 'For I was an 'hungered and ye gave me Meat, naked and ye clothed me, sick 'and in Prison, and ye visited me.' Here you have the last, full and final Justification, ascribed to nothing else but Works, done in and by and for Christ.—Is there here any Room left for you, or any Christian to ask one single Question, or have the least doubtful Thought about Justification, what it is, and how it comes to pass? Can you be taught by an higher Authority, or in plainer Words, that Works, Christian Works, are all the justification that will stand you in stead at the last Day?

Again, to the *Goats* saith Christ, 'Go ye cursed into everlast-'ing Fire prepared for the Devil and his Angels.' Whence now have these Goats their cursed State, that casts them into the Hell of the Devil? The one sole Reason given by Christ, is

because they had not done those Works, by which his Sheep were justified and blessed, and made to inherit the Kingdom of Heaven.—Here you have the last, full and final condemnation, ascribed to no one thing else, but the want of Works. And who is it that teaches you, but He who is the Truth itself, and the Father of all Truth, both in Men and Angels.

What occasion then for so many laboured critical Volumes, about Faith and Works in order to Justification? If you hold more or less, or anything else about Justification, than that which Christ has here asserted, the Spirit of Anti-Christ must have helped you to it.—For call any Thing a *justifying* Faith, but good Works, and then you have your Doctrine as surely from Anti-Christ, as if you were to hold, that they were the blessed Sheep, whom Christ called *Goats* and *Cursed*.—Christ is the one great infallible Teacher about Justification, and what He has said in two or three Words about it, can no more have anything taken from it, or added to it, or altered in it, than his last Sentence on his Judgment-Seat.—Deceive not yourself, my Friend, with a Faith, that hath not all its Goodness, its Truth and Perfection, from Works. For what greater Deception can you fall under, than to believe, that any Thing can be your Justification, or your Condemnation, whilst you are in the Body, but that which will be your Justification, or Condemnation, after you are risen from the Dead?—Now after this Determination of Christ, that nothing but *Works* will pass for *Justification* at the last Day, look at the Determination made by your Friend, saying, in the fullest Contradiction to Christ, 'That Justification by 'Faith and Works, is a most pernicious, papistical, and damnable 'Doctrine. Which Doctrine, says he, I am verily assured, no 'one can hold, and be in a State of Salvation.'*

Is not every Word here, in full Condemnation of Christ's Doctrine of his Sheep and their Salvation through Works, as a most pernicious and damnable Doctrine, tending to the Destruction of all those who believe it, and walk according to it?

For does he who preaches up Salvation by Faith and Works, teach any Thing else, but that very Doctrine which Christ taught, when he said, Come ye blessed, because of the Works which ye have done, and go ye cursed, because wanting the Works, which ye should have done.—Say no more then, that *Papists*, and *Popish* Protestants, have invented this damnable Doctrine of Faith and Works.—Christ is the Author of it, and he has sealed it with the same Certainty, as the Day of Judgment. Your Friend's *Verily assured*, is quite as outrageous and frantic, as if

* *Letters*, page 22.

he had said, *I am verily assured*, that Damnation will be the State of all Preachers and Hearers, who do not as fully exclude Works from Justification *now*, as Christ will require them for Justification *hereafter*.

Methodist. But pray, Sir, if I am to give up my Friend's Doctrine, must I not give up St. *Paul* also, as a Deceiver and false Apostle, for so he must be, if Justification is by Works? What are his Epistles to the *Romans*, the *Galatians*, and *Ephesians*, but so much Pains taken, to prove that we are saved, or justified, by *Faith alone*.

Churchman. I am as much for all St. *Paul's* Doctrine, as for any other Scripture, and fully believe that he said nothing about Faith, but what he said by the Inspiration of the holy Spirit.—But if you believe that St. *Paul* ever said one single Word about Faith, as it signifies a *single Act*, or *Operation* of the Mind, or ever ascribed any Good to that, in opposition to Works, or that he ever distinguished, or divided *Christian* Faith from *Christian* Works, you may be said to have read him with Eyes that see not,—and Ears that hear not.

Methodist. Surely your St. *Paul* and mine cannot be the same Person, or you could never talk at this Rate.

Churchman. I would ask you whether St. *Peter* taught a Faith without Works, when he said to the *Jews*, 'This is the Stone, 'which was set at nought of you Builders, which is become the 'Head of the Corner. Neither is there Salvation in any other, 'for there is no other Name under Heaven given among Men, 'whereby we must be saved,' Acts iv. 11, 12. Now did it ever come into your Head, from reading these Words of St. *Peter*, that he there taught a Salvation through Christ (that is, through the Gospel Religion) by Faith without Works?—See also what Christ himself had spoken before of this very *Stone*, and the Builders that rejected it, therefore, saith he, 'I say unto you, 'the Kingdom of God,' that is, this very Stone, 'shall be taken 'from you, and given to a Nation bringing forth the Fruits 'thereof,' Matt. xxi. 43. Now would you from these Words of Christ, on which St. *Peter's* Words are grounded, have ever thought of proving that the Religion of the Gospel, called by St. *Peter* the *Head Stone* of the Corner, and by Christ *the Kingdom of God bringing forth* its Fruits, must be a Religion of *Faith without Works*. What could be more extravagant than this, and yet not more so, than to pretend to prove it from any Words of St. *Paul*.—For I defy anyone to show, that he hath ever said any more, or other Thing *about Faith alone*, or meant anything else by it, as our Salvation, but strictly and to a tittle, that same which St. *Peter* calls the Stone, or that *Name alone*,

by which Salvation is to be had.—St. *Paul's Faith alone*, is nothing else, means nothing else, but the *Gospel Religion alone*, and only attests that Divine Truth spoken from the Beginning to the End of the new Testament, that the Gospel Dispensation, or Religion, *alone*, can be the Salvation of Men.—When St. *Paul* speaks of *Works*, as quite unprofitable, nay hurtful to Salvation, nothing is meant by them, but *Jewish* and Heathenish Works; and by that Faith, which he opposes to them, and sets up in the stead of them, he always means the *whole System* of Gospel Truths, the *whole Process* of Christ, with all the Salvation Doctrines that belong to it.—This is St. *Paul's Faith alone*, by which we can only be saved, just the same thing as St. *Peter's* saying, There is no other *Name* under Heaven but this *alone*, by which we can be saved.—The only Difference between *Peter* and *Paul* is this, that. *Peter*, in his short Expression, calls that the *Name alone* by which we can be saved, which *Paul*, in his short Expression, calls *Faith alone*, and both of them mean the *whole* of That, which Christ calls the Kingdom of God with its Fruits thereof; which Kingdom of God is neither more nor less, than the whole Gospel System of Christ's Process, with all the Benefits and Doctrines essential, or belonging to it.

Away then with your idle Fancy of *Paul's* ever distinguishing Christian Faith from Christian Works, or ever giving the smallest Preference of the one to the other.—To the *Jews, who said to Christ*, 'What shall we do, that we may work the Works 'of God?' Christ saith, 'This is the Work of God, that ye 'believe in him, whom he hath sent.'—This is St. *Paul's* sole and whole Doctrine *about Faith alone*, it is to believe in Christ, and that Belief is the whole *Christian Work*, the whole Work that God requires, the whole Salvation Work. But why so? Because to believe in Christ, is to embrace all and the whole of that, which Christ *was, did, suffered, taught, and commanded*, as the one only Salvation of Men.

Methodist. I must confess you have said more than I expected to hear, and more than I can at present answer. But pray show me how it appears, that St. *Paul* by his *Faith alone*, means nothing else but the Christian Religion *alone*, or the System of Gospel Doctrines *alone*.

Churchman. You might as well ask me, how it appears that *Paul* was an Apostle, or Witness of Jesus Christ *alone;* for how could he be an Apostle of Christ *alone*, if he meant anything by his *Faith alone*, but the whole that is meant by the whole Gospel Religion of Christ? Therefore wherever St. *Paul* ascribes Salvation to *Faith alone*, you have the fullest Proof, that he himself could possibly give you, that by Faith *alone*, he means neither

more nor less than the whole Gospel Religion *alone*.—St. *Paul* has these Words, 'God forbid, that I should glory in any Thing, 'save in the Cross of our Lord Jesus Christ.'—Here you see, all is rejected but the Cross of Christ *alone*, this alone is his Glory, and a good Glory it was; but would not all that is true and good in this Speech of *Paul's* be perverted and lost, unless by the *Cross alone*, you understand the *whole Process, Doctrines, and Precepts*, of a crucified Saviour, that is, the whole Christian Religion? Now thus it is with Faith *alone;* and if *Paul* had said, God forbid that I should glory in any Thing but in Faith alone in Christ, he had said just the same Thing, as when he would have no Glory but in the Cross alone.—For where all that is Christian Joy, or Hope, or Comfort, or Salvation, is ascribed to any one *single Thing*, whether it be called *Faith* alone, or the *Cross* alone, there that Faith, and that Cross, must stand equally, and only for the whole Gospel Religion. And then to say, that a Man is saved by the Cross alone, or by Faith alone, is the same sound, and good Truth.—'I know whom I have 'believed,' saith the Apostle, and if he had said, I know whom I have *followed*, whom I have obeyed, the Thing had been just the same.—For to *follow* Christ, or to be in the *Faith* of Christ, or to be a Disciple of the Cross, are three different Expressions, but the Meaning of them all, is but one and the same.

'I am not ashamed,' saith St. *Paul*, 'of the Cross of Christ,' *just the same as* if he had said, I am not ashamed of the *Gospel Kingdom* of Christ. For that he means by the Cross, the whole Religion of the Gospel, he tells you, in saying, that it is the *Power of God to Salvation;* and what is, or can be this *Power*, but that *whole Process*, Precepts, and Doctrines of Christ, which make the whole Religion of the Gospel? Again, 'I have 'determined,' saith he, 'to know nothing among you but Christ, 'and him crucified.' But will you thence infer, that all other Knowledge, whether of the Birth, Life, Resurrection, and Ascension of Christ, was rejected by him as quite useless and unprofitable? Yet this would be full as well, as to infer, that because he saith, by *Faith alone* ye are saved, therefore no Works are to be admitted as *saving*, but are to be rejected as vain and quite unprofitable to Salvation. — For the Knowledge of Christ crucified alone, and Faith alone, are then each of them put for the whole Gospel-Religion, and not for Faith, as signifying a *single Power* of the Mind, nor for the Cross, as meaning the *single Crucifixion* of Christ.

Further, drop now for awhile this Consideration of Faith, in which St. *Paul* has used it for the whole Gospel-Doctrine, and consider Faith in the Sense, in which our Lord and the whole

Scripture most frequently speak of it, as a *living working* Power of the Mind, that *wills*, and *desires*, and *hopes*, and *trusts*, and *believes*, and *obeys*; and in this Sense of the Word, it will be absolutely true, that Works have just the same Salvation in them, that Faith hath, because in the very Nature of the Thing, Works are of the same Nature with, and inseparable from Faith, let the Faith or Works be what they will, because Faith is nothing else, has nothing else, but what its Works are.—This is equally true of every Man, and every Faith in the World, he has no Works, but the workings of his Faith.—For as *Life* has no Existence but in and by its *living Operations*, so Faith hath no Existence, but in its own Workings.—Now if you will have a *Life alone* without its *living Operations*, then you must have a Life that is without Motion, without Will or Desire, without Hearing, Seeing, Feeling, or any Inclination to any Thing, and then you have a Life, that is just as good as a dead Carcase.—So if you will have a Christian Faith that is *alone*, and not made up of Works, you must have a Christian Faith, that has no Penitence, no Humility, no Denial of Self, no Hunger after Righteousness, no striving to enter in at the strait Gate, no Love of God, or your Neighbour. For Faith cannot be *alone*, or without Works, till it is without all these Workings.—And then you have a Faith alone, that is just as able to *fight* St. *Paul's good Fight of Faith*, as the *dead Carcase* is to take a City.—And let me tell you, that these Works are not only the very Essence of Faith, and inseparable from it, but that Faith itself can have no Beginning, but from some one, or other of them, nor any further Growth, but as these grow more and more. For Faith and its Works beget, and are begotten of one another, for as it must be said, that Humility and Penitence are the true Fruits, or Works of Faith, so it may be as truly said, that Humility or Penitence are the *first* Root, or Seed, from whence Faith gets its Birth—Faith, considered as an Act or Operation of the Mind, is like any other Faculty or Power, it cannot be alone, any more than will, desire, longing, hoping, fearing, wishing, loving, trusting, or rejoicing, can any of them be alone, or in a State of Separation from the rest.—And to ascribe Salvation to any one of these Tempers alone, and by itself, would be as consistent with Scripture, and the Nature of the Thing, as to ascribe it to Faith *alone*, considered as a *single* Thing, and separate from all other Works, or working of the Mind.

But Faith, not considered as the working of the Will, or an Operation of the Mind, but as meaning the whole System of Gospel-Religion, may and must be *alone* Salvation, without any Thing else but itself, and that for the same Reason, as St. *Peter*

says, that Christ *alone*, is the *only* Stone, or the *only* Name whereby we can be saved.

Would you therefore come out of that Thickness of Darkness, which a blind *Babylonish* Spirit of Dispute, has in these latter Ages brought into St. *Paul's* Doctrine of Faith without Works, this must be your Way.

You must take, or put Faith for the whole Gospel-Religion, when he opposes it to, or separates it from Works, and then you will rightly understand why he saith, By Faith *alone* ye are saved.—You must also put *Jewish*, or Heathenish to the Works, which he excludes from Faith, and then you will rightly understand *what Works* he declares to have *no Salvation* in them. This is the true, unerring Key to all his whole Doctrine about Faith without Works.

Methodist. But where has St. *Paul* himself told you, that by Faith alone, he means the whole Gospel-Religion *alone?*

Churchman. He has told it me, as often, and wherever he has said, that by Faith *alone* we are saved. For how could he more show you, that he means neither more nor less by it, than by telling you that it alone is Salvation? Would you have Salvation to be obtained by something *different* from the whole of Gospel-Religion? Fancy now St. *Paul* explaining himself, and saying, when I ascribe Salvation to *Faith alone*, I do not mean by Faith, the whole of Gospel-Doctrine; what greater Absurdity could you charge upon him?

His Doctrine of Faith alone, and without Works, is nothing else but the Gospel-Religion alone, in Opposition to the Religion and Works of Jews and Heathens, and is solely directed to these two sorts of People, and not, as is blindly imagined, to set Christian Faith in Opposition to Christian Works, which would be no better, than teaching a Christian to be good without Goodness.

To the *Jews* he thus speaks, 'We have believed in Jesus Christ, 'that we might be justified by the Faith of Christ, and not by 'the Works of the Law.' Here Faith and Works stand for the two Religions, the one of Christ, and the other of *Moses*. For what are the *Works of the Law*, but the whole of the *Mosaic* Religion, or what the *Faith of Christ*, but the whole new Religion of the Gospel? Therefore to tell these People, that they were to be saved by Faith alone, and without Works, was only telling them, that they were to be saved by leaving or turning from *Judaism* to Christianity, or that they could not enter into the Kingdom of God, or the Gospel-Faith, or the Church of Christ (for they all mean the same Thing) till they had done with, and left off all the Works of the Law? 'I testify,' says

he, 'unto you, that if ye be circumcised, Christ shall profit you nothing.'

To the *Heathens*, or *Greeks*, he preaches the same Doctrine with Regard to their Religious State, *namely*, that all the Works of their Religion and Lives, must be forsaken and turned from, that by embracing the Religion, or Faith of Christ, they might be saved.—I have, says he, 'kept back nothing that was profiable 'unto you,—publicly, and from House to House, testifying both 'to the Jew and to the Greek, Repentance towards God, and 'Faith towards our Lord Jesus Christ.'—*Repentance towards God*, signified the Necessity of their having done with their former Religion, Works, and Manner of Life; *Faith towards our Lord Jesus Christ*, signified the Necessity of their becoming Members of a new Gospel-Church, or Kingdom of Jesus Christ.

Not a Word through all St. *Paul*, that rejects *any Works*, but those which *Jews* and Heathens were satisfied with, and would not give up for the Gospel State of the Kingdom of God, which Kingdom, is called by *Paul*, the *Faith of Christ*. Not a Word of the Sufficiency of *Faith alone*, but where it stands for the whole of Gospel-Doctrine.

Again, St. *Paul* hath himself told me, that by *Faith alone* he means the Gospel-Religion alone, in the following Passages, 'I 'have,' says he, 'fought the good Fight, I have finished my 'Course,' and as a Proof of this, he adds, 'I have kept the Faith.' Must not Faith here stand for the whole Gospel-Religion?—Again, 'Before Faith came, we were under the Law.' Does not *Faith* here as certainly signify the *whole Religion* of the Gospel, as the *Law* signifies the whole Religion of *Moses?* Again, 'If 'they who are under the Law, be Heirs, then Faith is made 'void,' that is, the whole Religion of Jesus Christ, is made needless, and of no Use or Benefit. Can he more plainly tell you, that by *Faith*, as opposed to the Works of the Law, he means nothing else, but the whole of the Gospel-Doctrine? This is said to the *Jews*.—To the Gentiles at another Time, he speaks the same Truth in these Words; 'By Grace ye are saved through 'Faith in Christ, and that not of yourselves, not of Works, lest 'any Man should boast, it is the Gift of God,' the very self-same Gift, of which Christ spoke to the Woman at *Jacob's* Well, saying, 'if thou knewest the Gift of God, and who it is that saith, 'give me to drink, thou wouldest have asked of Him, and he 'would have given thee living Water.'—Now what is this Gift of God with his living Water, but the Christ of God with all his redeeming Process, from his Birth to his Ascension into Heaven, freely given by God, that Man might thereby be saved. Therefore this *Faith*, or *Gift* of God, by which alone we can be saved,

signifies neither more nor less, than the *whole Gospel-Means* of Salvation.—The Apostle adds, 'and that not of yourselves, 'not of Works, lest any Man should boast.' Here Works are totally excluded. But what Works? Why only Works of *self*, and Works that Man could, or would, *boast of*. But these Works are only therefore excluded from Gospel-Faith or Salvation, that godly Works which have nothing of self, or boasting in them, may come up in their stead.—This the Apostle affirmeth, saying, 'For we are his Workmanship, created in Christ Jesus unto good 'Works, which God hath before ordained,' Eph. ii. How great then is that learned Delusion, which opposes Christian Faith to Christian Works, because *Paul* opposes it to the unchristian Works of *Jews* and Heathens; or because he will not allow their several Works to have any Salvation in them, therefore will have it, that the true Followers of Christ, neither can, nor ought to have any Salvation from their doing the Works, which Christ has taught and commanded them to do.—A *Believer*, or a *Hearer*, without *doing*, is but one and the same self-deceived Person.—In the Gospel, we have a Father bidding his Son go to *Work* in his Vineyard. The Son consents, and saith, 'I go, Sir, but he went 'not.' This consenting and not doing, is the Perfection of a *Faith without Works*.

Methodist. Surely you never minded these Words of St. *Paul*,— 'To him that worketh not, but believeth on him who justifieth 'the ungodly, his Faith is counted unto him for Righteousness.'

Churchman. Surely you have been deaf to all that has been said, or you could never come now with such a Text as this. For no more is said in it against working, or against any other Works, but that very single Thing, which he saith in these Words, 'That 'by the Deeds of the Law there shall no Flesh be justified in his 'Sight.'—Now if it be the Apostle's repeated Doctrine, that the Deeds or Works of the Law, must of all Necessity be forborn, or ceased from, must he not for that very Reason say, *to him that worketh not*, that is, to him that ceaseth from working, as the Law, or Religion of *Moses* requires, and turns to the *Faith of Christ*, called the Kingdom of God, this Faith becometh his Righteousness.—But how doth it become his Righteousness? The Apostle tells you, 'It is through the Redemption that is in 'Christ Jesus; Whom God hath set forth to be a Propitiation 'through Faith in his Blood.'—Now what is the Redemption through Jesus Christ, but a Redemption by and through *all that*, which Christ, as God-Man, was, did, suffered, obtained, taught, and commanded, that is, through and by the whole of the Gospel-Religion? How is Christ our *Propitiation*, or Peace, but by *that* which he is, and does in the inward Change, and Renewal of our

Nature, in creating us again to good Works, in bringing forth a new Creature, not born of Man, nor of the Will of Man, nor of the Will of the Flesh, but of God?—What is *Faith in his Blood*, but the same Thing as Faith in his Cross, and what is Faith in either Case, but a hearty Willingness, and full Desire wholly to cease, or turn away from all Heathenish, or *Jewish* Works, and to embrace and give up ourselves to all that is meant, taught, and required by the Gospel-Faith, or Kingdom of God?

Would you know the whole of St. *Paul's* Doctrine about Faith, and against Works, or working, you have it all summed up by himself in the following Words, 'Therefore we conclude, that a 'Man is justified by Faith without the Deeds of the Law.' What room then for one single Word about what he means by *not working? Faith* stands here for the Gospel-Religion, and the Deeds of the Law signify the Religion of *Moses;* no Wonder therefore that he saith a Man is justified by Faith, without the Deeds of the Law. So sure therefore as you conclude either more or less, or other than St. *Paul's* own Conclusion, so sure you may be, that you abuse the Apostle, falsify his Doctrine, and sow your *own Tares* amongst his *Wheat.*

Methodist. Let me here ask you, in the elegant Words of a late most amiable Divine, 'Must the *Efficacy* of Christ's Obe-'dience be enforced by the *Accession* of our Works, *maimed* and '*Worm-eaten* Things?'

Churchman. There may, for aught I know, be Elegance enough in these Words, but Truth and Sense is quite wanting.—For what have our good Works to do with the *Efficacy of Christ's Obedience*, either as to the lessening, or increasing of it; or how has his Obedience anything more added to it by our good Works, than it has anything taken from it by the evil Works of those who crucified him?—What careful Doer of good Works, ever said or thought after this Manner? 'I strive to obey thy Will, 'O God, that thereby Christ's Obedience may be made more 'perfect, than it was in him.—I lift up my Eyes and Heart to-'wards Heaven, that Christ's sitting there at thy right Hand, may 'be more powerful than it is in itself.'

On the other hand, what a wise Man of Faith would he be, who should abstain from Prayer, *&c.*, least he should seem by such Worm-eaten Petitions, to be *adding* something to Christ's all-sufficient Intercession in Heaven.—Again, fancy another Man of Faith alone, saying thus, 'I cannot have any Care about deny-'ing myself, taking up my daily Cross and following Thee. I 'cannot do these Things, as *helping forward* my Salvation, 'because that would be no better, than presuming to help Thee 'to be a more full and sufficient Saviour, than thou art in thyself, 'and without my Works.'

Can anything be more absurd, or irreligious than this? And yet all of it is manifestly contained in the elegant Words of your Friend. If we walk as Christ walked, and do the Works of Christ, we shall on *that Account* be rewarded with him.—This is the same good Doctrine, as when the Apostle saith, 'If we suffer with him, 'we shall also reign with him.'—Here you see our own Sufferings are not only required, but made the Ground of our reigning with our suffering Saviour.—But what Man, not intoxicated with the Elegance of Words, would call, or look upon this, as *adding* our maimed, *Worm-eaten* Sufferings, to make the Sufferings of Christ, greater and more valuable than they are in themselves?—As silly a Thought, as to say, that our following of Christ, is helping him to be the Son of God.

Our Blessed Lord keeps our Eye continually upon good Works, or Things that we ourselves are to do. 'Strive,' says he, 'to enter in at the strait Gate; Ask, and ye shall receive; 'Seek, and ye shall find; Knock, and it shall be opened unto 'you.' He does not say, all is already gained, received, found, and opened, by what he has done and suffered.—Now if this striving, asking, knocking, *&c.*, were but *maimed*, *Worm-eaten* Things, surely it had been better to forbid, than to command them. Or if he had said to his Disciples, that this striving and seeking were such maimed, Worm-eaten Things, surely he had said as much against them, and with the same Intention of turning them from them, as when he bid them 'beware of the Leaven, 'of the Pharisees,' and compared their Goodness to *whited Sepulchres*, full of Stench, Corruption, and dead Men's Bones.

You vehemently accuse the Clergy, with acting contrary to the *Articles* of the Church, because preaching up Justification by Faith along with Works. But you quite forget, that your making Christian Works no better than maimed, Worm-eaten Things, stands in full Contrariety to many of the best Prayers in our *Liturgy*.—Thus, how many *Collects* are like this, 'Grant, O Lord, that by 'thy holy Inspiration, we may think those things that be good, 'and by thy merciful guiding may perform the same.'—Is this Prayer in vain; or if God hears us, can no better Works come from it, than Worm-eaten Things?—Agreeable to this Prayer, St. Paul saith, 'I can do all things through Christ that 'strengtheneth me'; the same may everyone say as well as he; but according to your new Light, *these all Things*, are but Worm-eaten Things.

Again, what difference is there between the *old Man and his Deeds*, which we are to put off, and the new Man in Christ, that is to be put on, if he has no Deeds, but what are maimed, Worm-eaten Things?—But hear now what Christ saith of *the Necessity*,

the *Excellence*, and *Efficacy* of Christian good Works, in the following Words, 'Whosoever heareth my Sayings and DOETH 'them, is like a Man which built an House, and digged deep, and 'laid the Foundation on a Rock. And when the Floods arose, 'the Stream beat vehemently upon that House, and could not 'shake it, for it was founded upon a Rock.'—Here you see the Excellence, the Power and Efficacy of Christian good Works, compared by our Lord to the Strength and Firmness of a House built upon a Rock, which Floods and Tempests cannot overthrow. How could he more fully show you, that they are the *Beginning*, the continual Strength and Support of the Divine Life, than by comparing them to a Rock on which a House begins, and from which it hath all its Power of standing against all Floods and Tempests? How could he better show you, that *this Rock* of good Works, all proceeding from his Power within us, is that *very Rock*, on which he builds a Church, against which the Gates of Hell shall never prevail?—On the other Hand, call anything Salvation but *Christian Works*, and then you have Christ's Word for it, that you are 'like the Man that without a Founda- 'tion built his House upon the Sand, against which the Stream 'did beat vehemently, and immediately it fell, and great was the 'Fall of it.'—Hear again what our Lord saith of Christian Works, 'A good Man,' saith he, 'out of the good Treasure of his 'Heart bringeth forth that which is good'; but how could this possibly be, if Christian Works could be no better than *maimed*, *worm-eaten* Things?—And here by the by, let me desire you *well to observe*, whence it is, that the *good Man bringeth forth good Things*. Not as your Orator tells you, because Christ's Goodness, or Righteousness is outwardly *imputed* to him, and so made his. No, Truth itself tells you the direct contrary, that it proceeds from the *good Treasure of his Heart*, and therefore is a Goodness born within him. Now, whence has he this good Treasure of his Heart, and what is it? It is that Treasure of a *Divine Life*, or Nature, which *Adam* had at first, and to which he died, and which by the free Grace and Mercy of God, was secured to him and all his Posterity, as a *Seed of the Woman*, a preserved Remains, or Power of his first Divine Nature.—Christ in *Adam*, was his first Glory and Perfection of Life; Christ remaining in fallen *Adam*, as a preserved seed of his first Divine Nature, is the only Ground and Foundation, of his being able to be made again in Christ a new Creature.—This Divine *Seed of the Woman*, is so much of Christ remaining in him; and thence it is, that Christ alone hath Power to be the Mediator and Redeemer of Man, because that which is to be raised from Death into Life in us, is nothing else but the *incorruptible Seed* of himself in us.—This,

Sir, is that *good Treasure of the Heart*, out of which the good Man bringeth forth good Things, and is in itself nothing more or less, than a Seed of *Adam's* first Divine Life within us, preserved by God's never-ceasing Love towards Man, as his *Covenant* of Grace and Redemption within us, which Seed, as it comes through the Mediation of Christ to a new Power of Life in us, causes all those *different Sensibilities*, called Humility, Penitence, Fear, Prayer, Faith, Hope, and earnest seeking after God.

Will you now ever say a Word more, about your Fiction of an *outwardly imputed* Goodness, when Christ has so expressly told you, that its Birth is from within, from the *good Treasure of the Heart*, which is himself within us. And to show, That all must come from this Divine Root, preserved within us, as good Fruit doth from a good Tree, he saith, 'Either make the Tree 'good, and its Fruit good, or make the Tree corrupt, and its 'Fruit corrupt.'—'For (N.B.) the Tree is known by its Fruit.'—No, say your Imputation-Doctors, that need not be; Let some good Hand only hang good Fruit outwardly upon it, and then you will rightly know the Tree by its Fruits.—And it will be more glorious to the Tree, to have a Variety of good Fruit outwardly imputed to it, or hung upon it, than to have good Fruit from its own good Root.

Methodist. Our present Matter is not about the Doctrine of Imputation.—If you will not stick closely to the Point of Faith alone, I must beg leave to depart.

Churchman. The Doctrine of the outward Imputation of Christ's Righteousness, and the Doctrine of Faith alone, is but one and the very same individual Point; for what is your Faith alone, but a Faith in that imputed Righteousness?

The Righteousness of Christ we must have, or he can be no Saviour to us. This is granted on both sides.—But you, for the great Glory of God, and the great Good of Man, are for having it only *outwardly* imputed to us; which is just such a Glory to God, and would be such a Good to a blind Man, as if instead of opening his own Eyes, only the good far-seeing Eyes of an Angel were outwardly imputed to him.

On the other Hand, we believe, and contend for an *inward Birth* of Christ's Righteousness in us, because it was the Birth of our first glorious Father, and because it is to the eternal Glory of God, and the eternal Good of Man, that his inward sinful Nature be quite destroyed, by a Birth of his *original* Righteousness rising up in its Stead; that so, all that was lost in *Adam*, may be found again in Christ.—Can you possibly be told this in stronger Terms, than when Christ saith, 'Except a Man be 'born again from above, of the Spirit, he cannot enter into the

'Kingdom of God?'—St. *John* beareth Witness to this Truth, saying, 'Whosoever is born of God, doth not commit Sin;' the same as saying, till a Man is born of God, he continueth under the Power of his sinful Nature. But why does such a Man not sin? The Apostle tells you, because *his Seed*, that is, the Seed of God, *remaineth in him*.—Had St. *John* the least Thought of a Righteousness of Christ outwardly imputed, when he places all our Freedom from Sin, and Power over it, to a *Seed of God remaining* in us? Or if he had ever heard of such a Thought in other People, how could he more fully condemn it, than in saying, 'Little Children, let no Man deceive you, he that doth 'Righteousness is righteous, even as he is righteous.'

Here you see all is Deceit, be they Notions, Opinions, Faiths, Hopes, imputed Righteousness, or whatever else you can name, all is Deceit, till a Man by *doing Righteousness*, is righteous even as he is righteous. Then it is, that Christ's Righteousness is become his Righteousness, and this alone is the Righteousness of Christ that is his full and only Justification in the Sight of God; and that for this one Reason, because it is Christ himself, that is, his Divine and righteous Nature born within him. Which the Apostle thus strongly asserts, 'If ye know that he is 'righteous;' what follows from this knowledge? The Apostle adds, then, 'ye know, that everyone that doth Righteousness '(N.B.) is born of him,' that is, hath a Birth of his Divine and righteous Nature, brought forth in him; and consequently, he that is not born of him, hath nothing of Christ's Righteousness —to be his Salvation.

Methodist. I must say again, that you ramble strangely about with Multiplicity of Words.—Our Doctrine is, that Works have no Share in saving us, because, as our Friend strongly expresses it, 'Christ will either be a whole Saviour, or none at all.'

Churchman. Had your Friend said, We can have no Salvation but in Christ alone, he had said a good Scripture-Truth; but this strange unscriptural Language of a Christ, who will either be a *whole Saviour*, or *none at all*, has the same bad Meaning in it, as if he were to say, Christ will do nothing for us, unless we forbear to concur, or do anything along with him.

Now Christ saith, 'Follow me,—Take my Yoke upon you.' But if following of Christ, if taking his Yoke upon us, is necessary, then something that is to be done by ourselves, is as necessary to our Salvation, as that which is done by Christ for us, and some Works are as truly *Salvation-Works*, as any Acts of Faith are saving.

Methodist. Who ever denied, that we are to follow Christ, and take his Yoke upon us?

Churchman. But will such Works do us any Good, or recommend us to God?

Methodist. I will give you no Answer, but in the decisive Words of our Friend; 'If, says he, you think that you have any 'good Service of your own, to *recommend* you to God, you are '*certainly* without any Interest in Christ.'

Churchman. Own Service is but like *own Will*, and no more Good can come from it, than from the *natural old Man* with his Deeds. But our Saviour has assured us, that there is a good Man, who out of the good Treasure of his Heart, bringeth forth that which is good.—Now these are the good Works that are pleaded for as absolutely necessary, and essential to a true and saving Faith.

Say now, that if we think such good Works recommend us to God, we are *certainly without* any Interest in Christ, and then it were better, that you should preach such Doctrine to Stocks and Stones, than to Christian Ears.—For who can receive it, without giving up the most constant and repeated Salvation-Doctrines of Scripture?—What more frequent through all our Bible, than Passages of the same Nature with this: 'To do good, and to 'communicate, forget not. (N.B.) For with such Sacrifices God 'is well pleased.'—Now must a Man who believes this, and thinks, that such Things recommend him to God, be therefore certainly without any Interest in Christ?

Hear Christ himself thus calling out for good Works, in all those who expect to have any Interest in him, 'Not every one 'that saith unto me, Lord, Lord, shall enter into the Kingdom 'of Heaven, but he that doth the Will of my Father which is in 'Heaven.'

Will such a Caller upon the Lord, without good Works, have his sufficient Excuse, by saying, Lord, I thought thou wouldst be my *whole Saviour, or none at all;* and therefore, I durst not think of *recommending* myself to God, by doing his Will, lest I should thereby lose all Interest in Thee.

Methodist. If you do not like my Friend's Expression, take the same Truth in other Words of some most excellent Divines. Thus says one, 'Nothing is required in order to our Participation 'of Christ and his Benefits;—there is no clogging Qualification, 'no Worth to be possessed, no Duty to be performed, in order to 'our full Participation of Christ and all his Riches;' for all which he gives this solid Reason, because, 'It is not a Matter of 'Bargain, nor the Subject of Sale, but a *Deed* of *Gift*, the Gift of 'Righteousness; and Gifts we all know, are not to be purchased, 'but received.'

Churchman. As wild and extravagant Words as ever met

together, as may thus be fully shown.—Christ said to his Disciples, 'I am the Way, the Truth, and the Life;' and that they might more fully understand the true Meaning of that, he said also, 'Strait is the Gate, and narrow is the Way that 'leadeth to life.'—Now, what Christ here saith of the strait Gate and narrow Way, is strictly so much said of himself, and *how* he is the Saviour of the World; for the Way and Gate could not lead to Life, if they meant anything else but Christ himself. —Now Christ and his Benefits, considered as the blessed strait Gate, and narrow Way to Life, provided by God, is wholly and solely the free Grace and Gift of God; here was no Bargain, or Sale of any Thing; Nothing was done on Man's Part to obtain it, and that for this very good Reason, because Christ was thus given by God before the Foundation of the World, and again, before there was a Man born of a Woman.

See then the miserable Delusion of your Doctors, who, from this Scripture-Truth, that God has *freely*, and out of *mere Mercy* to the fallen State of Man, provided, and given a blessed narrow Way, and strait Gate to eternal Life, thence conclude, that no Pains, or Trouble of striving to get into this narrow Way, and through this strait Gate, need be taken, (N.B.) because, without any Pains of our own, he freely gave it to all Mankind; though there could be no Blessedness in the Gift, but because blessed are they, who with all their Powers, Works, and Endeavours of Spirit, Soul, and Body, strive to walk in this narrow Way, and pass through this strait Gate. — Is not all this as gross a Delusion, and in as full Contrariety to the Nature of the Thing, as to conclude, that because God has *freely* prepared and given us a Cup of Salvation, therefore there is no need that we should drink it; or think that our *own drinking* it, need not be added to make his free Cup of Salvation a Benefit to us.

Now, gross as all this is, it is the strong Foundation-Absurdity, on which alone, your great Divines build all their rhetorical Flourishes of a Salvation that is wholly the Gift of God, without any Works of Man belonging to it.—For they have not a Word to say against Salvation-Works, but that Works did not produce God's *first free Gift* of a Saviour to us; and therefore, Works can no more belong to this free Gift of a Saviour, after he is given, than they did before he was given to us; being too systematically blind to see, that as a strait Gate and narrow Way were only given to us, that we might do that which we could not do before they were given, or as the Cup of Salvation is only given, that we may drink that, which we could not drink before it was given, so Christ was only and solely given for the sake of Salvation-Works, which we could not do, till in him and

by him we became new Creatures, created again unto good Works.

How easily may you now see the Vanity of these, and such-like flourishing Words; 'The Gifts of the great eternal Sovereign 'are intended, not to recognise our imaginary Worth, but to 'aggrandise our Views of his Mercy and Grace.'

Just as full of Scripture-Truth, and good Sense, as to say, that God's Gifts of *Five* and *Ten* Talents, are not given us with this Intention, that our good Use of them may appear, and that God may have occasion to say to us, '*Well done, good and faithful* '*Servant*,' but to show us how great are the Talents and Riches of God. Or again, that God's Gift of a strait Gate and narrow Way to Life, is not given us, that our well striving in it may appear, but only, that the greatness of God's Goodness to us may be shown thereby.

See again, what the same Writer says of the Man who is in the Truth of the Gospel; 'He labours neither first nor last to 'acquire any Requisite to Justification.' When Christ himself has told him, 'By thy Words thou shalt be justified, and by thy 'Words thou shalt be condemned': Surely, this is enough telling him, that from *first* to *last*, nothing but Works have either Justification or Condemnation in them.—See again what another of your excellent Divines saith; 'Do not think by any prepara-'tory Works, to make yourselves worthy of Christ.' What is this but saying, do not believe Christ when he is speaking of Worthiness and Unworthiness, when he says, 'He that taketh 'not his Cross, and followeth me, is not worthy of me.—He that 'loveth Father and Mother more than me, is not worthy of me.' —Do not believe St. *Paul*, when he exhorteth the *Thessalonians*, 'to walk worthy of God, who hath called them to his Kingdom 'and Glory.'—Again, have a care of these Words of Christ, 'Repent, for the Kingdom of Heaven is at Hand'; for you may easily be thereby led to think, that Repentance-Works have some Kind of worthy Preparation in them, to make *you fit* for the Kingdom of God.

And now let me tell you, that two or three old Heresies joined together, would not more abuse and contradict the Gospel, than your three Doctrines, (1.) Of Faith without Works. (2.) Of a Righteousness of Christ only outwardly imputed to us. (3.) Of absolute Election and Reprobation. These are the Scandal and Reproach of the Reformation, wherever they are found, and have nothing to support them, but that implicit Adherence, and systematic Obstinacy, which keeps Romish Scholars steady to a *Trent-Creed*.

Gospel-Salvation, is on God's Part, a Covenant of free Grace

and Mercy, and cannot possibly be any Thing else; on Man's Part, it is wholly a Covenant of Works, and cannot possibly be any Thing else.—For the sake of Works, Man was that which he was by his *Creation:* for the sake of Works, he is all that he is, by his *Redemption.*—Works are the Life of the Creature, and he can have no Life better or worse than his Works: That which he does, that he is.

THIS DO AND THOU SHALT LIVE, is the *Law of Works*, which was from the Beginning, is now, and always will be, the *one Law of Life.*—And whether you consider the Adamical, Patriarchal, Legal, Prophetic, or Gospel-State of the Church, DOING is ALL. Nothing makes any Change in this. Nay, it is not only the one Law of all Men on Earth, but of all Angels in Heaven.—And this as certainly, as our best and highest Prayer is this, 'Thy Will be done on Earth, as it is in Heaven.'

'This do, and thou shalt live,' was the only Law of Life given to *Adam* in Paradise.—*Adam* could not have been capable of this Law, but because the Divine Nature, or a Birth of Christ within him, was his first created State.—No Law of doing God's Will could have been given to, or received by any of his Posterity, but because a Seed of the first Divine Life, or Christ in Man, was by God's free Grace and Mercy, preserved and continued in *Adam*, and secured to all his Posterity, as a redeeming *Seed of the Woman*, which through all Ages of the Church, should continue bruising the Head of the Serpent, till this first Seed of Life became a God incarnate, with all Power in Heaven and on Earth, to restore original Righteousness, and to raise again in fallen Man, that first Birth of himself, which was in *Adam* before he fell; This was the one *Power that he gave them to become Sons of God.*

Methodist. Nothing more need be said against all your Doctrine, but that it is direct *Arminianism.*

Churchman. Do you think then, that no more need be said in Defence of your Doctrine, than that it is *true Calvinism?* I have appealed to nothing for what I have asserted, but to the Words of Christ and his Apostles, and would no more consult a *Calvin*, an *Arminius*, or a *Zinzendorf*, how I was to understand them, than I would *pray* to God to be led by their Spirit, instead of the Spirit of Christ. Nor is the one a Wit better or worse than the other.—Christ said, 'He that hath Ears to hear, let 'him hear.'—And again, 'He that is of God, heareth God's 'Words.'—If therefore you want hearing Ears, or are not of God, to consult a Grammarian how you are to understand the Words of Christ, is as sure a Way as you can take, to be content with spiritual Deafness and Blindness, and never to be taught of God, so long as you live.

If I have called the *Law of Works*, the one Law of Life, it is because Christ hath said the same, to the Lawyer, who asked him, *what he should do to inherit eternal Life*. Christ asked him, 'What is written in the Law?' He answered, 'Thou shall 'love the Lord thy God with all thy Heart, Soul, Spirit and 'Strength, and thy Neighbour as thyself.' To which Christ said, 'Thou hast answered right, THIS DO AND THOU 'SHALT LIVE.' Here you have just the same Thing said of Works, as is said of Faith; 'The Just shall live by Faith.' Therefore you can have no fuller Proof given you, that Faith and Works mean but one and the same Thing, whenever Life is sometimes ascribed to one, and sometimes to the other, and therefore Faith and Works can no more be two Things, than eternal Life can be two Things. Again, hear how St. *Paul* asserteth the *Law of Works*, to be the one Law of Life. 'For 'we must all appear before the Judgment-Seat of Christ, that 'everyone may receive the Things DONE in his Body, accord-'ing to that he hath done, whether it be good or bad.' Now if you have *your Senses so exercised to discern between Good and Evil*, as to think, that the Law of Works asserted by Christ and his Apostle to be the Law of Life, is fitter to be received, or not received, just as a *Calvin*, or an *Arminius*, are with it, or against it, where must you look for the People, who have Eyes and see not, Ears and hear not?

Methodist. I am quite tired with disputing in this Manner, but yet will add one Thing, which you will not be so able to puzzle, as you have the Scripture, and which must be acknowledged to be decisive, at least with Regard to our awakened Preacher. He heard a Voice (as he really thought from Heaven) saying unto him, *Cease from thine own Works.*

Churchman. Whencesoever the Voice came, it spoke well, and might have been just as beneficial to him, as if it had said, Cease from thine *own Wisdom*, thine *own Faith*, or thine *own Projects* in Religion; for all these are not only alike, but the very same Thing. But if he took an Advice to cease from his *own Works*, to be an Advice to cease from Works, that were not his own, it is much to be feared, he misunderstood his Adviser.

If the Voice had said, Cease from thine *own Faith*, would he have taken this to be a sufficient Divine Authority, to call the Christian World to a Religion of Works *without Faith*, and to have told them of the damnable Doctrine of adding Faith to Works? Yet this would be full as well, as to preach against good Works, as having no Salvation-Goodness in them, because he was bid to cease from his *own Works.*

If you knew a *Minister*, so full of Expectation from his own

Works, as to be quite uneasy at their Insignificancy for many Years, both with Regard to himself, and his Hearers, such a Man might well be said to have his Eye too much upon his own Works, to mistake the Nature of them, and to expect that from them, which can only be done by quite another Power.—To such a Man as this, how wholesome would the Advice be, *Cease from thine own Works*. And why so? Because thou canst neither be thine own Saviour, nor the Saviour of them that hear thee, by any Thing that can be called thine own Work. If therefore your fruitless Preacher, instead of making a Division between Faith and Works, in order to preach with Divine Success, had said to himself, and to his Hearers, We have hitherto lived and laboured in vain, because (as the Prophet speaks) 'we have com-'mitted two Evils; we have forsaken the Fountain of living 'Water, and hewed out to ourselves, broken Cisterns that can 'hold no Water;' Now when, or how may we be said to have 'forsaken the Fountain of living Water'? It is when we expect or seek for Good in any Thing, but that, which God is, and does by his own WORD, LIGHT, and SPIRIT within us.—Look after any Thing but this, have any Trust in, or Dependence upon any Thing else but this Divine Operation, and then be as full of religious Zeal, as you will, you have forsaken the Fountain of living Water. Collect, divide, distinguish, and new model all Doctrines, Notions, and Opinions, as nicely as ever you can, you are only making a new-fashioned, cracked Cistern that can hold no living Water in it. What is the Reason that Sin and Wickedness overflow, like a flood, the whole Christian World? It is because Popish, and Protestant Churches, have been Age after Age, wholly taken up in hewing out of the Gospel-Rock their several Opinion-Cisterns. The Pope has his Infallibility, and therefore his Cisterns can have no Failure, or Crack in them.—Protestants have a *Luther*, a *Calvin*, an *Arminius*, a *Beza*, a *Socinus*, a *Zinzendorf*, *&c.* And if their Cisterns are free from Cracks, it is because they have *Nouns* and *Pronouns*, *Verbs* and *Adverbs*, *Prepositions* and *Conjunctions*, to cement and strengthen them.—What Infallibility does in Popish, that Criticism does in Protestant Countries, and so (sad Truth!) the one *Fountain of living Water* is everywhere *forsaken*, and quite out of Date. What Wonder then, if Christianity is but an empty Name, a vain Battle of Opinions, instead of the Life and Power of God, born, dwelling, and manifested in our fallen Nature. And here let me tell you, that all that you see, or hear, or read of the best Notions, Truths, or Doctrines, whilst you place any Thing in them, as considered in themselves, are to you only broken Cisterns, that afford you no Water of Life. *Eugenius* said one

Day, how charmed he was at *first* with the Doctrines of the spiritual Life, and the Glories of a new Birth; but that now, after some Years striving to be good by the Knowledge of such Things, he found himself to be but just where he was, before he knew any Thing of them.—But did anyone ever tell *Eugenius*, that *these Doctrines* were the *Fountain of living Water*, and that by drinking of them he would have *eternal Life?*—How good are these Words of Christ, 'Unless a Man be born again from 'above, he cannot enter into the Kingdom of God'? But how useless are they to him, who is not thereby turned to seek and expect it all from God? How good is it to know that Abyss of Death, into which our Father *Adam* has plunged us; but how unprofitable is this Knowledge, unless it makes us all hunger and thirst after that essential Operation of the Divine Nature in us, which lived in *Adam* before he fell?—All Scripture-Doctrines whether of Life or Death, are nothing in themselves, nor have any Power of Godliness in them, but are only to show us, again and again, this great Truth, that the Departure from God into whatever it be, is the Death of Deaths; and the cleaving wholly and solely to God, is eternal Life.

Think of any Thing but God, as the Cause of Goodness; or that his Goodness can be your Good, but by being born in you, as it was in *Adam* and holy Angels, and then, though you have all the three Christian Creeds, you have turned your Christian-God into an outward Idol.—For a God, not living and working within you all that is, or can be called your good Life, is but an outward Idol of a God.—And be assured of this, that as is the Birth and working Life within, so are you, and can neither *here*, nor *hereafter*, be any Thing else, but *that* which is *born within you*.—Righteousness imputed from without, is but like such imputed Wickedness.—And you may as well frighten yourself with fearing, that the Devil's Wickedness should be outwardly imputed to you, as to think of having any Righteousness of Christ, but that which of him and by him, is *born in you*.

But to return to *Eugenius;* let it be supposed, that having found himself not sanctified by his former Notions, that he had Recourse to others quite contrary to them; as Faith without Works:—Christ's Righteousness, not as a new Birth in us, but only outwardly imputed to us:—The number of Saved and Damned to all Eternity, neither greater or less than God's absolute Decrees had made it. Suppose him now so charmed with the sweet Sound of these Doctrines, to be under such a Sense of their saving Power, as to be forced to come forth as a Preacher of eternal Death and Damnation to all, that would not seek to be saved by them.—Could *Eugenius* possibly give fuller Proof,

that he had forgotten and forsaken the one *Fountain of living Water*, and was calling the Christian World to a *rotten Cistern* instead of it?

Methodist. This kind of reasoning comes too late; God has already set his Seal to the Truth and Goodness of our Friend's preaching: Thousands from far and near flock about him.—Sighs, Groans, Swoonings, Screamings of young and old, proclaim the two-edged Sword, that is in his Mouth. If you will not allow this to be Proof enough, it is in vain to talk any further with you.

Churchman. All this is so far from being Proof enough of the Truth and Goodness of his Doctrine, that it is no Proof at all. If it will do for him, it will do for *Mahomet*, and every successful Deceiver.

Zinzendorf has Plenty of this Proof. Not only these Kingdoms, but great part of *Europe* and *America*, bear Witness to it. —And yet of these *Moravians*, carrying Conviction wherever they go, and gaining such awakened Converts out of every Part of the Reformation, as are ready to sell Lands and Houses, and lay the Price at their Feet, of these, your Friend says, he bears a 'preaching Testimony against their corrupt Principles and 'Practices, and might as well be called a Murderer, as a 'Moravian.' What becomes now of your Success, as being God's Seal set to the Truth of your Doctrine?

If *Rome* was allowed to send her preaching Missionaries amongst us, to attack with full Liberty of Speech every Protestant Form of Religion, to travel from Place to Place, daily telling all the Men and Women they could get together, on Hills, in Churchyards, or elsewhere, that dreadful Soul-destroying Doctrines had been constantly preached to them ever since the Reformation; that they had lost all Interest in Christ ever since they left the Pope; that Church and Sects, however setting themselves above one another, were all equally in a certain State of Damnation, and must be so, till they had true Priests and true Sacraments, nowhere to be had, but in the one ancient, infallible Mother-Church of *Rome*. If I should say, that Damnation thus thundered out, to awaken People from their Reformation-Dream of Safety, would soon have Converts ten times more numerous, and much greater Crowds of various Followers, than you have yet to boast of, who could have any Show of Reason to deny it?

Methodist. Poor Man! Can you not see the miserable and wretched State of Christendom, that Heathen Wickedness reigns everywhere, that nothing of Christianity is left amongst us, but an outward Profession, destitute of every Goodness but that of

Words and Doctrines? How then ought you to rejoice, that the Mercy of God has here and there raised up awakened Preachers, to shake the hardened Hearts of such apostate Christians? Who that has any Spark of Goodness in him, would endeavour to stop their Course?

Churchman. Whoever would, I am sure I would not.—I wish from my Heart, that not only every Parish, but every House had such a Divine Preacher in it.—Nay, though some should preach Christ out of Envy, and others through Strife, yet I would rejoice, if such contentious Preachers, did but preach the Truth as it is in Jesus.—But now supposing (as is but too true) that we have only the Words and Doctrines, but not the Spirit of the Gospel, what is to be done to this fallen State of Christians, but that which was done to Jews and Heathens, who had not yet embraced the Gospel? For if Christians have lost the Spirit of Christianity, they are in the State of those that never had it, and must be called to that same Change of Life, as they were, before they can be Christians in Spirit and in Truth.

The Gospel thus began, 'REPENT, for the Kingdom of 'Heaven is at Hand.' This Kingdom was God's free Gift; his own Love was the sole Cause of it; but it was only given to *Repentance*, because Nothing else could possibly receive it. This *Repent*, in order to the Kingdom of God, was the only preaching which Christ set on Foot, and sent into every City and Village. —But what do your Preachers now say? Do they call the present unchristian World, as Christ ordered the unchristian World to be called, to the Kingdom of God? Do they say to Christians become Workers of Iniquity, that have long resisted God's holy Spirit, long abused all Gospel-Blessings, trampled all its Pearls under their Feet, and ever since their Baptism, been wallowing in the Mire of their sensual Lusts; do they cry aloud to these miserable Sinners, Repent, and bring forth Works meet for Repentance, or it will be more tolerable for Sodom and Gomorrha at the Day of Judgment than for you? So far from this, that they teach and affirm with Vehemence to all these Sinners, that no Repentance, no Qualifications, no Requisite, no Preparation, is necessary *to put them in full Possession of Christ and all his Riches;* and all for this absurd Reason, Because Righteousness, that is, the *Means* of Righteousness is the free Gift of God, and was not procured, or obtained by any Works of Men, therefore Salvation can require no Works of Man.— Who can be blinder than he, who sees not the Difference between a Saviour prepared and given, and that *Salvation* which is to be from him? Or who can more confound the most distinct Things, than he who affirms that of Salvation, which is only true of the

Saviour alone.—It is true of the Saviour to say, that he is freely given of God, to be the Saviour of all Men ; but it is not true to say of *Salvation*, that it is freely given to all Men.

The Works of Man, do no more towards making Christ to be the all-sufficient Saviour of the World, than towards making him to be God and Man ; but to have Salvation from this free-given, perfect Saviour, all is requisite, all is to be worked, laboured, and done, which he commands us to have, and do, and be. Therefore saith St. *Paul* of this perfect Saviour, 'that he is the 'Author of Salvation (N.B) to all that obey him.'—Here you see what an Error it is, to speak of Saviour and Salvation, as one and the same Thing, equally free and independent on Man's Works. The perfect, all-sufficient Saviour, is the free Gift of God, that all Men might be saved : But Salvation is no free Gift, but stands in the utmost Contrariety to it ; it is to be purchased. A Saviour you cannot, you need not buy, he is already given you without Price and without Money ; but all the Salvation that you can have, must be bought of this Saviour, there is Nothing gratis here. But what are you to give for it? All that you have from fallen *Adam*, all that the World, the Flesh, and the Devil have treasured up in you ; nay, Houses, Lands, Fathers, Mothers, Brethren, *&c.*, are all to be forsaken, they must all of them lose that Place and Power, that they had in you, or you have no Salvation, though you never wanted a free-given Saviour.—Think of coming to Christ without these Requisites, these Qualifications, these Preparation-Works, and then you will be just as welcome as the prodigal Son would have been, had he come to his heavenly Father with his Harlots in his Arms, that he and they might have Rings and the best Robes put on them, without their giving or doing any Thing for them.—What now is the Parable of all that Penitence of the Prodigal, his Renunciation of himself, his forsaking his way of Life, his Sense of his great Unworthiness to have his first Sonship, his begging to be admitted to the Labour and Obedience of an hired Servant, what is all this for, but to tell every Son of fallen *Adam*, that he is this very Prodigal, this Keeper of Harlots, living with, and like Swine in a strange Country, till he thinks of going to Christ with all those Qualifications, Preparations, and Changes of Life and Manners, with which the Prodigal Son went to his Father? —May it not now be justly said with St. Paul, 'Who hath be-'witched you,' ye foolish Preachers, to come forth with Zeal and Vehemence against Qualifications, Preparations, and Requisites to fit us for the Grace and Favour of Christ?—Did the heavenly Father send the *Ring and the best Robe* to his wicked Son, whilst he was content with his Harlots, his Husks, and his

Swine? Was his Eye of Goodness turned towards him, till he saw him upon the Road, a sorrowful Seeker of his Father, with penitential Works, and full Change of Life?

Now if Christ in his Parable hath set forth a Sinner come to his right Senses, how can you more show, that you have lost yours, than by cautioning Sinners against Qualifications, penitential Requisites and Preparations to be received by Christ?—What is the whole Gospel, but one continual Doctrine of all that is to be done, denied, renounced, and suffered, in order to have any Interest in God's free Gift of Christ, as a Saviour of the World?—Hear what the Saviour, who came to save all Men, saith to those who forgot, that Repentance and good Works were the Qualifications, and Requisites to have any Share of Salvation, 'I know ye not, depart from me all ye Workers of Iniquity.'—Is this a Saviour, that calls for no Salvation-Works, but will himself, be *our whole Saviour, or none at all?*

Had Christ begun his Gospel, with saying, I am come to save you all, without putting you to any Pains or Labour to be saved; I bring no Terms with me, nor have any Demands upon you; I look for no Requisites, no Preparatory, no Repentance, and self-denying Works; I and all my Riches are freely yours; inward, inborn Goodness cannot belong to you, but ye shall be the Children of God, not because *ye are led by the Spirit of God,* but because my Righteousness shall be outwardly imputed to you; had this been the Gospel of Christ, your Preachers of no Requisites, no Qualifications to have Interest in Christ, might well be received as faithful Apostles.

You all complain that Christianity is become a mere *outward Profession*, without the inward Spirit of the Gospel. This just and true Complaint, how vain is it in your Mouths? For how can your Christianity in its best State, be any Thing else but bare outward Profession, if Christians neither have nor can have any Righteousness, but that which is outwardly imputed to them? Can you complain, or accuse them of not being inwardly of the Spirit and Life of the Gospel, if Gospel-Goodness cannot be a Birth within them, but only the Goodness of another, that is to be accounted as theirs? Either therefore, give up your outwardly imputed Righteousness, or complain no more that Christians are mere *Formalists;* for both you and all your Preachers, however awakened, can only be *Formalists* yourselves, and can awaken nothing but Formality in others, unless the righteous Spirit of Christ hath its Fulness of a Birth in the inmost Spirit, both of Preachers and Hearers.

St. *Paul* saith, 'Circumcision is not that which is outward, but 'of the heart.' Is it not full as necessary to say of Righteous-

ness, that it cannot be an outwardly imputed Thing, but must be the Righteousness of the Heart? Had *Paul* told them, that the Circumcision of the Heart could only be outwardly imputed to the Circumcisers of the Flesh, he had preached the Law, as you do the Gospel. Again, 'He is not a Jew,' saith he, 'that is 'one outwardly.' How unlike is this to your Doctrine, which will not allow the Christian to be *one inwardly*, but solely by that which is outwardly imputed to him?—Again, 'the Spirit,' saith he, 'beareth Witness with our Spirit, that we are the Children of 'God.' But how could this be, but because the Spirit that is within us, is a Birth of that holy Spirit, whose Witness agreeth with it? For suppose no Birth of the Spirit within us, and then we have only that 'natural old Man, that knoweth not the 'Things of the Spirit, because they are foolishness to him.'

Methodist. Let me before we part, only ask you these two Questions. Would you be glad to see Christianity continued in its present, poor, blind, and apostate State from the Truth and Life of the Gospel? Or can you show me, how it can return to its first Purity and Perfection of Godliness, unless Preachers go forth in such a Spirit of Zeal, calling the World to Christ, as ours do?

Churchman. Take this for a full Answer to every Question of this Kind.

There are but two Spirits that govern every rational and intelligent Life.—The one is the Spirit of God, the other is the Spirit that is fallen from God, and works contrary to him.—Nothing is good in any Creature, but because the good Spirit of God is the Doer of it; nothing is Evil, but that which is done by the Spirit of the Creature fallen off from God, and working in Self-will.—Here you have the infallible Touch-Stone for the Trial of all Spirits, which never can deceive you.—Every Spirit that calls you to be delivered from any Thing, but the Evil that is in your own Spirit, or that turns you to any Thing, as a Deliverance from it, but to the Spirit and Power of God within you, is not of God, but is an Agent under that Spirit, that is fallen off from God.

The Christian Religion has no Ground, or Foundation, but because the Spirit of Man has lost its first State of Union with God, and is unable of itself to recover it.—Hence it is, that Christ, God and Man united, is the one only possible Restorer of Man's first Union with God.—Therefore the whole of our Redemption consists in our being made one with Christ, essentially born of him, that having his whole redeeming Nature come to Life in us, we may be in him, as he is in God, one Spirit, one Life to all Eternity.—'God was in Christ Jesus,' saith *Paul*,

'reconciling the World to himself.' But Christ was the Reconciler between God and Man, only and solely by that which he was, did, suffered, and obtained by and through his whole Process. This is his Mediation-Work.—Are you in this Process, you are in the Arms of your Mediator; his Mediation-Work is like a new Creation within you, and what God saw in his beloved Son, that he sees in you; and you must belong to God, as he does, because his Nature, Life, and Spirit, are in you.—Therefore, is anyone reconciled to God, it is because Christ is born in him; but the Seed of Christ, which is in every Son of *Adam*, never comes to the Fulness of the Birth of the new Creature, but through the Process of Christ.—This is the one strait Gate, and narrow Way, out of which, there is nothing but Sin, Death, and Hell, to every Man.—Without Christ, we are without God; but who is without Christ, is told you in the following Words, 'Unless a Man deny himself, take up his Cross,' *&c.*, 'and follow 'me, he cannot be my Disciple.' This is the one Term of Union with Christ.

Suppose now a Preacher comes to you from *Rome*, with his invented Doctrines about Saints, Images, Sacraments, and Transubstantiation, *&c.*, threatening certain Damnation to all that do not receive them; suppose another coming from *Geneva*, as full of Damnation for all those, who will not receive his invented Doctrines of *saving* Faith without Works;—of the Righteousness of Christ, not inwardly born, but only outwardly imputed to you;—of a Salvation and Damnation, equally the one sole Work or Gift of God, neither of which you can any more help, or hinder, than you can help or hinder the Duration of the World, or add one *Cubit to your own Stature*;—What Gospel-Eyes must he have, who did not see as many Marks of the *Beast*, the *Whore*, and the *false Prophet* in one of these Preachers, as in the other? Or can you think, if St. *Paul* was again in the World, he would give a heartier God-Speed to the one, than to the other?—Had the Apostle been a Preacher of your *Imputation-Doctrine*, he would never have said, 'What Fellowship hath Righteousness 'with Unrighteousness?' as knowing that this was the very Fellowship which Christ had with the Sons of fallen *Adam*; his Righteousness being only outwardly imputed to their *Unrighteousness*. And how could he have cried out, as of an impossible Thing, 'What Communion hath Light with Darkness, 'or what Concord hath Christ with Belial?' For had your Imputation-Doctrine been his, he would have known, that if Light was but outwardly imputed to Darkness, then the Darkness would be in Communion with Light; and if Christ's Righteousness was but outwardly imputed to the Sons of Belial, then

there would be Concord between Christ and Belial.—This is the blasphemous Absurdity of your Imputation-Doctrine; for unless the whole fallen Nature of Man be born again from above, the Righteousness of Christ outwardly imputed to it, is but like the same imputed to the unchanged Sons of Belial.

'Without me,' saith Christ, 'ye can do Nothing,' that is, all is in vain without my Process; for Christ is that, which his Process is.—St. *Paul* saith, 'No one can call Jesus Lord, but by the Holy 'Ghost.'—In these two short Texts, you have the whole Nature and Substance of Christian Redemption, namely, that it all consists in the Process of Christ, and the coming of the Holy Ghost. Christ's Process in the Flesh, is the one only way of dying to all that fleshly Evil, that *Adam* brought to Life in us; Christ came in the Spirit, is the one only quickening of that Divine Life, to which *Adam* died. Trust to any Thing else, seek to any Thing else, but this Process of Christ, and this Power of the Holy Ghost, and then all your leaning upon the Gospel, will be no better than leaning upon a broken Reed.—These two fundamental Truths plainly show, why the first preaching of the Gospel began, and must ever go on, saying Nothing but what is implied in these Words, 'Repent, for the Kingdom of God is at Hand.' —*Repent*, shows the Necessity of making Christ's Process the one Way to the Kingdom of God; for Repentance-Works are in his Process, and nowhere else.—'For the Kingdom of God is at 'Hand,' shows that Christ's coming in the Spirit, is the one Thing sought for by his Process; for the Kingdom of God come amongst Men, is Nothing else but Christ come in the Power of the Spirit; and where this Power is not come in the Likeness of a Kingdom, wherever Plenty there may be of Preachers, the Kingdom of God is yet afar off.

The *Law* ended with Christ come in the Flesh; his Process was the fulfilling of all its Types, Figures, and Sacrifices.

The coming of Christ in the Spirit, is just the same one only *fulfilling* of all the Gospel-Dispensation.—And as the Law would have been all in vain; without Christ's coming in the Flesh; so would the Gospel also, without Christ's coming in the Spirit. And the *Jew* with his Old Testament, rejecting Christ come in the Flesh, is just as true to the Law, as the Christian is to the Gospel, who does not own Christ as come in the Spirit, to be the one only fulfilling of all its Doctrines.—For as all the Types, Figures, and Sacrifices of the Law, were in themselves but empty Shadows, without Christ being the Life of them, so all Things written in the Gospel, are but dead Letters, till Christ coming in the Spirit quickens a new Creature, to be the Reader, the Rememberer, and Doer of them.—Therefore, where the Holy

Spirit is not sought after, trusted to, and rested in, as the End, the Substance, and living Power of the whole Gospel, it is no Marvel, that Christians, high or low, learned or unlearned, Churchman or Dissenter, should have no more of Gospel-Virtues, than the Jews have of patriarchal Holiness; or that the same Lusts, Vices, and worldly Craft, which prosper among apostate *Jews*, should break forth with as much Strength in a fallen Christendom.

See here then your Work, ye *awakened Preachers*, if God has sent you forth, you can have no other Errand but that, on which Christ sent his Apostles.—Do you preach any Thing but the *Process of Christ*, as the way to the Kingdom of God, or call Men to any Power of walking in it, but that of the Holy Spirit, you are Strangers to, or Deserters from the Truth, as it is in Jesus, for neither Christ, nor his Apostles, ever taught any Thing else but this.—The old Man must die, or the new Man can never be made alive in Christ. But Nothing brings Death upon the old Man, but that one *self-denying Process of Christ;* Nothing gives Life to the new Man, but the *one Spirit of Christ born in it*. This is the Gospel-Language from the Beginning to the End.

With this Language in your Mouths, the whole Gospel is with you, you may cry aloud and spare not; be as zealous here as you will or can; go out into the Streets and Lanes, the Highways and Hedges; compel Hypocrites, Sensualists, Worldlings, and hardened Sinners to tremble at their Ways, to dread every Thing that is contrary to Christ's Salvation-Process; preach certain Damnation to every sinful Lust of the Flesh, and no possible Power to be delivered from it, but by Christ coming in the Spirit, to set up his own Kingdom of God within you; and then, every one who has the least Spark of Goodness living in his Soul, will call you the *Sent of God*, will wish Prosperity to all your Labours of Love; and no one will be against you, but he that is not with Christ.

But if you come forth with the new-fangled Ungospel Doctrines of a *Calvin*, a *Zinzendorf*, *&c.*, be your Zeal as great as it will, it only unites you with the Brick and Mortar-Builders of that *Anti-christian Babel*, which the *Prince of the Power of the Air* has set up, in full Opposition to that *Rock*, on which Christ has built his one, Catholic, universal Salvation-Church.

And now, my dear Friend, wishing you, from the Bottom of my Heart, all that Blessing which Christ bestowed upon his Apostles, when he said, 'My Peace I leave with you, my Peace 'I give unto you,' I bid you Farewell.

FINIS.

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